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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

DEVELOPMENT OF THE YOUNG PEOPLE'S CONFERENCE

Submitted by

Esther Stranahan
"

(A. B., Penn College, 1926)

In partial fulfilment of requirements for

the degree of Master of Arts

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PREFACE

Any group of active, intelligent, irresponsible, creative, and free people form a problem to others with whom they come in contact who are restrained, self-disciplined and peace loving. The youth of a community grow into such a problem if not guided by adults. There has been a similar situation every since boys and girls have been boys and girls. It has been met through the ages in various ways. When the youth were ignorant and their creations less momentus the results were not so far reaching. When they had to struggle with others for self preservation, the activity of youth was exhausted in the battle. When the peasants were in serfdom each was responsible to his own lord and no opportunity was found for self expression. When children were seen and not heard there was no freedom for them to do as they liked.

The location of control has been shifted from the demanding nature, domineering adult to the youth himself.

No longer is he told he must do this and not that, but he must choose. To assure the better choice training and foresightedness are necessary. If the background is not adequate, the youth travels the wrong way. He accepts or works for those opportunities near at hand, or most easily obtained.

The Church has suffered most unmercifully from this change. It has not built a foundation on which the youth might stand, nor a background to influence his choice.

My group is active, intelligent, forward-looking,

creative, and free to think a problem in detail and

which they have in common and are working, well-organized

and team working. The group is a community group in which

progress is not guided by rules. There has been a feeling

of freedom every since they met and have been happy and free.

It has been said that the group is a team work. When the

group was formed and their creative ideas emerged the

results were not so far from the group. When they met to discuss

with others for self presentation, the activity of group was

enhanced in the group. When the members were in action

each was responsible to his own work and no dependence was

found for this organization. When others were seen and met

heard there was no freedom for them to be as they liked.

The feeling of control has been shifted from the

dominating person, dominating self to the group itself.

It is longer to be felt as a part of this and not that, but as

part of the group. To secure the better choice thinking and

localization and necessity. It is the responsibility to not

depend on the group for the group. The group is the group of

group for the group. The group is the group, the group is

the group.

The group is the group. The group is the group.

This group. It has not been a team work as when the

group was formed, but a group work as when the group was

The parents have neither directed the power of choice nor invitingly presented the appeal of the church. The boy and girl of today are not compelled to call on God for sustainance, nor for mercy from the over lord, nor freedom from disaster, nor for an opportunity, these are his for the taking. He does need to know how to make his life fuller and richer. He wants the better but knows not how to achieve it, through his choice. He wants a Guide and Friend but knows not how to find one.

The children have not yet reached the point of where the
investigation commenced the record of the school. The boy and
girl of today are not numbered in all the old for examination
the boy today from the past time, now known from history,
not for an opportunity, there are not for the future. In
these need to know how to make his life better and richer.
He wants the better and more for himself. He wants
his education. He wants a future and better his future and his
to find it.

CHAPTER I.

INTRODUCTION

DEVELOPMENT OF THE YOUNG PEOPLE'S CONFERENCE

The church and community have been struggling to meet this youth situation in their individual communities for a number of years. Various methods have been tried, among which is the Conference Plan. There have been various types of conferences. The Older Boys and Girls Conference as it developed from the Boy's Conference is here considered. Its program has changed as the times have progressed. The causes and results of these changes are of benefit to further work. Therefore a study such as this is possible and profitable.

DEFINITION

The first conferences were for boys alone. In these there was a decided trend toward Christian influence but the program was of value only to individual members. It was the purpose to keep it a boys' conference but in most instances the adults largely planned it. The numbers were so large that more careful supervision was needed than could be afforded by boys themselves.

It was soon discovered that the boys alone could not save the community. The advisability of having boys and girls together was doubted. In the beginning it was a boys' conference with a girls' conference being held simultaneously. This made it possible for each group to receive that material especially necessary for their needs. It also made it more interesting to know that the other sex was

struggling over similar problems. The leaders could be interchanged, making it possible to have a much higher type¹ of speakers.

After this had been tried only a short time the two groups came together for certain sessions. The banquet time seemed best suited to this close intercourse. Here there would be more or less restraint because of the formality of the occasion. The topics under discussion would be of the nature proper for boys and girls to talk over together. The Hennepin County Conference in 1917 had entire separation, programs, speakers and all except for the banquet. In Ohio several county conferences of this type were held in 1919. The Perry County program planned for two joint sessions, the banquet with the toast program, and the closing afternoon. The State Conference that same year had them together for the play time, banquet, Sunday session, and separate for only two sessions. The Ohio State in 1920 held all sessions together except the recreation. When the sessions were entirely separated the officers of course were boys for the one conference and girls for the other. Even after the sessions were held together the two sets of officers remained distinct. As time has gone on and the conference has more nearly become a Young People's Conference, the one set of officers has been used. Thus the amalgamation has been completed.

The title "Older Boys and Girls Conference" shares

1 Ashland County Young Peoples' Conference, 1919

almost an equal place with that of "Young People's Conference" at the present time. Though what is carried on under this caption may differ widely, those under the auspices of the Sunday School or Church have been fairly well defined.

A compilation of all statements reads thus, "A conference is a delegated body of young people gathered to discuss mutual problems of Christian leadership and to make cooperative plans to meet these needs."¹

The Iowa Council of Religious Education suggests the following as descriptive of conferences under their auspices: "An activity of the County Sunday School Association through its Young People's division, in cooperation with the state, by which boys and girls between sixteen and twenty-two years of age are gathered for a definite number of sessions to be instructed in Sunday School plans, to enjoy mutual fellowship, to pledge themselves to definite Christian service, and receive training in Christian leadership." The Minnesota Council of Religious Education defines its conferences as follows: "Older Boys and Older Girls, Young Men's and Young Women's Conference is an occasional gathering of delegates from the local Sunday Schools of all denominations for a study of the Sunday School's problems from the viewpoint of the young people themselves."

There are certain points of interest to be noted in these explanations. First, it is a delegated body. The delegates are chosen to represent their Sunday School classes

¹ Class Notes

or departments, and to return with reports of the conference. They are taught to feel the responsibility of this type of work in the church. There is a satisfaction in knowing that others look up to them as worthy and capable of such leadership. The conference thus has from the beginning a different atmosphere than that of a convention. The chosen representatives go with a definite purpose while in the convention program anyone and everyone is urged to go.

Secondly, it is decidedly Christian. Anyone who is not interested in Christian leadership is not desired. It is not a gathering to make people want to be Christian; they are supposed to have made that decision. They are vitally interested in both living and leading others in the Jesus Way of life.

Thirdly, there is an age limit to the representatives. It is recognized by all that sixteen is the lowest age level, while the upper limit varies from twenty-two to twenty-four. This type program appeals more to the younger group than to the more mature ages. The local situation controls the age limit. The leaders of these groups are chosen from the select adult members of the church.

Fourthly, the program is planned with definite aims and a particular group in mind. In every community, there is always an urgent need for organization in the Sunday School and for closer cooperation among the churches. In the county a lack of unity in Christian work is felt. The conference may develop into a permanent county organization which in turn completes the work. But whatever it is,

the organization promoting must have a satisfying *raison d'etre*. The instruction is so given that the boys and girls can return to their own churches with a tangible working program which they can immediately promote. The adolescent power to analyze the local situation is limited, hence the leaders usually outline the program. The conference program is so motivated that the youth receives the necessary worship and personal enrichment material. The state conferences deal with the same type of problems but face them from a broader background.

Fifthly, in the most strict sense of the word, conference, there is a stipulated number of sessions. To really accomplish enough to justify the gathering there must be four sessions of six hours duration. Under some conditions this can all be done in one day; morning, afternoon, banquet and evening session, leaving very little waste time. The most usual scheme begins with Friday evening after the dinner hour, carrying through all day Saturday, and one or two sessions on Sunday.

Sixthly, the outstanding point of differentiation between the conference and convention is the method of carrying out the instruction and fellowship. Not only is the teaching process used -- the pouring in method -- but different forms of expression are planned. Some parts of the program are entirely conducted by the young people themselves. The experience is far more valuable to them than the extra material received from an adult.

Understanding these various points, then in summarizing the conference is an organized gathering of representative Christian young people (from sixteen to twenty-four years of age) with trained leaders, for the purpose of considering and forming possible solutions of personal, church, and community problems. With such a group together there is always fellowship of the highest type. The leaders in their contacts with the young people bring added zest and inspiration to the immature life.

HISTORY

The first boys' conferences were held under the auspices of the Young Men's Christian Association. They date back a generation or more. When the Men and Religion Movement was at its height, the Boys' Conference likewise became popular. These were gatherings of boys from all parts of the city or state, depending on the extent of the promoters' power. The Boys' Work Secretaries of the Young Men's Christian Association planned the program and carried out all details. At the conference a boys president was elected but the office proved to be a non essential.

The Young Men's Christian Association being the promoters, girls were naturally omitted. The boys in attendance were any whom the association workers could interest. They came for various reasons. The thing most common to them all was the fact that they were boys. An

attempt was then made to get a program that would interest these boys. The majority attended school, and, being natural, were usually interested in athletics or an outstanding hero. What part wasn't vitally physical was centered on some hero. At least one session was entirely devoted to a spectacular community athletic event. The heroes ranged from foot ball stars of previous and present day to some dare-devil who had just captured the country's attention. These people gave talks inspiring the fellows to daring feats of bravery. The association being Christian, the Sunday afternoon meeting was more religious in nature.

The Sunday afternoon mass meeting included all the boys who could be crowded into the largest auditorium room in town. This became the center of the religious work of the conference. These were called "Forward Step" meetings. The advance step varied with the leader. Usually any progress was recognized. The speaker would emphasize the one he desired the boys to make. The subjects ranged from ceasing to swear to becoming a Christian. In some cases the thought was made concrete by the boys actually bringing up pipes, and cigarettes which they left with the leader as a token of the effort they hoped to make. This spectacular method was not used long nor often because the boy lost the sincerity of the deed. However, the same principle found deep rooting in the more abstract types of advancement.

The method most often used was to have each fellow decide upon the one thing he needed most to do for

improvement in his life. At first cards were used to bind the decision. To aid the boys in stating the sin he would forsake, a list of possibilities was printed with blank space for addition. All the fellow had to do then was to check and sign his name. In some cases the outside leader who had given the address collected the cards and took them with him. A few of the speakers wrote to the individual fellow. This no doubt helped the boys to a certain extent, but one of the traveling secretaries of the association could not keep in close touch with very many and the others were left with no contact. To remedy this, the local leader kept the cards and sent lists to his pastor of the forward step made by the boy. The results from this were questionable. Some pastors made good use of the knowledge; others mentioned the fact that he knew what the boy was trying to do. If secrecy with the signing of the card had been promised, as was usually the case, no good resulted from the pastor's knowledge. Most ministers were too busy with other affairs of the church to pay any attention to what was in the letter. Many cards were to no avail except as the boy supposed somebody was checking up on his acts. However, there were a great many conscientious fellows in the various conferences over the country who profited by these cards.

The printed card evolved into the blank card. This was for the boy to mark as he felt inclined and keep for himself. The whole advantage was in having the boy check up on his life and actually decide on one way in which he would

improvement in his life. At first he was used to the
 the situation. He was the boy in the street who was
 known, a little of the situation was known to him
 and the situation. All the time he was in the street
 and he was in the street. In some cases the situation
 who had given the situation to the street and the
 the street. A few of the situation were in the street
 the street. The situation was in the street and the
 but one of the situation was in the street and the
 and he was in the street with very many and the
 were left with no choice. The situation was in the
 kept the street and the street as the street of the
 step made by the street. The situation was in the
 street. The situation was in the street and the
 mentioned the fact that he was in the street and the
 it seemed with the situation of the street had been
 and finally the street, he had reached the street
 knowledge. The situation was in the street and the
 of the street to try to get attention as what was in the
 any other way to no other except as the street was
 boy was standing in the street. However, there was a
 great many people in the street in the street and the
 over the street and the street by the street.
 The situation was in the street and the street. This
 was for the boy to see as he was in the street and the
 himself. The situation was in the street and the
 on the street and the street as the street in the street

improve. The value in this can not be questioned. Before any of the cards were signed an attempt was made to help the fellows silently meditate upon the things they ought not to do or should be doing. The negative side was stressed with most vigor. After they had signed the blank cards, they were to take them home and put them up where they could see them. They would strive to live up to the vision they had seen.

Running parallel to the written forward step meetings were those conducted orally. The boys who would make the great forward step, acceptance of Jesus as Saviour, were to stand. Before the meeting certain outstanding boys, key fellows from each church, were prompted to start the move. Though they might have already taken the step, they were to arise or come forward to act as inspiration for the others. Then emotional songs were sung and during prayer the request was made for the forward step and the majority responded. The names of these were taken and some lists suffered the same fate as the cards.

The success of these early conferences may be judged by their enduring qualities. While the test of history is not the highest test for the validity of all things, it has its values. The main conference idea has continued. It has grown in conception and use. Something with no value could not so successfully meet the test of time and produce results as the conference has.

After studying the conference, there is a keener

appreciation of the pioneer work of the early leaders. The first step is always the hardest and the effort should be highly esteemed. The advancement in the field of religious education has been most marked, and that much of the conference program remains is a credit to its founders.

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The report of the committee on the conference was presented at a public session of the board. The report was read by the secretary, and the board then proceeded to discuss the report. The board was divided into two main groups, one of which was in favor of the conference and the other was in opposition. The board finally decided to hold the conference, and the date was set for the following year.

In a few instances, the local churches were asked to send delegates to the conference. The delegates were to be chosen by the local churches, and they were to be accompanied by a representative of the board. The board also decided to send a representative to the conference, and the name of the representative was chosen by the board.

CHAPTER II.

ADMINISTRATION OF CONFERENCE

The first thing that was done was to elect a committee to prepare the agenda for the conference. The committee was made up of representatives from the local churches and the board. The committee then met and discussed the agenda, and they finally decided on a list of topics to be discussed at the conference. The agenda was then sent to the local churches, and they were asked to prepare papers on the topics listed in the agenda. The papers were to be presented at the conference, and the local churches were also asked to send delegates to the conference. The board also decided to send a representative to the conference, and the name of the representative was chosen by the board.

The conference was held on the following day, and it was a very successful one. The delegates from the local churches and the board all participated in the conference, and they all enjoyed it very much. The conference was a very important one, and it was a great success.

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ORGANIZATION PROMOTING CONFERENCE

The organization promoting the conference determines to a large extent the type of program. Each has its own purpose and plans according to its need. First of all, the Young Men's Christian Association conducted conferences as suggested.

In a few instances, the local churches have conducted conferences themselves, but the delegates and leaders are, under such circumstances, too near the same as those of every Sunday to make much of an impression. Only for unusual purposes was this found very successful. Denominational conferences are seldom held because of the scattered membership and lack of demand and leadership.

A more successful combination is that of the church and Young Men's Christian Association, though even this has much that might be desired. The Young Men's Christian Association is not working for the purpose of building a church program. Hence the conference built to solve church school problems left out the Young Men's Christian Association. Whereas if the Association leaders were at the center, the church school members were looked upon with scorn and made to feel out of the gang. The yearly programs of the two organizations were not enough alike to make it profitable to try such a combination. A conference program is too technical to easily include both.

A community conference includes all the churches within a neighborhood or suburb. These of course are more

CONSTITUTIONAL PROVISIONS

The organization providing the conference facilities
to a large extent the type of program. And the same
program and plans according to the needs. First of all, the
Young Men's Christian Association is a religious organization
organized.

In a few instances, the local churches have
conducted religious services themselves, but the religious and
leaders are, under such circumstances, not near the same
as those of every Sunday in most cases of an organization.
Only for annual meetings was this found very successful.
Religious services are seldom held because of the
unstable membership and lack of interest and leadership.

A more successful consideration is that of the church
and Young Men's Christian Association, though even this
does much that might be desired. The Young Men's Christian
Association is not striving for the purpose of building a
church program. Hence the organization built its own church
school program and the Young Men's Christian Association
also. Whereas if the Association is not at the church,
the church school members were taken upon their own and
made to feel one of the same. The primary emphasis of the
the organization was not enough often to make it feel
to be a church. A conference program is
designed to assist in this work.

A religious conference includes all the religious
with a religious of affairs. There is a religious

common in the east than in the west. The several churches may be brought together by the council of Federated Churches, the directors of the various churches, the ministerial association or other community wide organization. This has some of the disadvantages of the local church if there is not enough difference in the other interests of the constituents. However it has proven most beneficial.

These same organizations usually lead in a county conference where the churches are more scattered. It brings together those who in their individual ways are working for the same thing. The adolescent thus gains inspiration for personal as well as community problems. Group consciousness may be aroused that will hold over for other projects. These conferences are usually conducted under the auspices of the County Sunday School Association.

The state conferences are conducted by the State Council of Religious Education, and have other values. The delegates are drawn from a much greater radius, bringing with them greater variety in methods and materials. There will be fewer delegates from each locality so that there will be only the best of leaders. Having to represent so many churches and communities the numbers are larger, making the mass greater and more inspirational. Because of this larger group, better speakers and leaders may be obtained.

Another type not to be dealt with here is the camp conference held in the summer time, usually only covering the wider territories and lasting for a longer period of time.

PREPARATIONS FOR CONFERENCE

For communities never having had a conference, materials suggesting methods of promoting it and possible programs are usually obtainable from the State Council of Religious Education. When a need is felt and there are no outstanding trained leaders with experience, these instructions prove most helpful. If followed carefully, many mistakes can be avoided. For instance, all the details usually forgotten are tabulated under some committee. After using them one year the young people may discover some point where improvement for their local situation can be made. The committee work may be shifted to make this re-arrangement possible.

These instructions cover all the arrangements. First it is necessary to select the place of meeting. It is suggested that the person in charge study the field and have some idea of which locality in the state or which town in the county or the church in the community might best serve the needs as far as equipment is concerned. The leader must consider several points. The type of young person in the church is essential. A first conference should have good loyal support near at hand. After it has become an annual affair the more backward districts should be brought into vital touch with the work. The director consults with the members of the young people's department who are to entertain the gathering as to the work entailed and gives them

The committee was held in a building.

entirely confidential nature of proceedings it was possible

proceedings were usually conducted in the State House at

Belmont Building. When a case is held in the State House

entirely confidential nature of proceedings, it is possible

that some cases are held in the State House, and the

State House may be used for the purpose, and the

usually confidential nature of proceedings, it is possible

that some cases are held in the State House, and the

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usually confidential nature of proceedings, it is possible

that some cases are held in the State House, and the

freedom in deciding all matter pertaining to the method of procedure.

After the town or city has been chosen preparations begin in a more concrete manner. The leader in a community, state, or county conference desires all the young people to be interested in the conference. Though they can not all attend, they should know what it is and what it is for, so that their delegates may be wisely chosen. A community consciousness will have to be aroused. The minister and general superintendent should be informed and their cooperation solicited.

General information is sent out to the young people and adult leaders. Some states send this in the form of an open letter the inside of which folder serves as a poster inviting them to join in the mass meeting. Shortly before the day selected for the mass meeting the director gets in touch with the adolescent leaders in each of the churches actively preparing for the conference, asking them to be present and to see that other classes and whole departments are represented at the mass meeting. After consulting the general and young people's superintendents, the director ought to be sure that there is at least one adult to act as advisor from each church. A large representative group at this meeting is preferable.

The director will have been working with some group to feel justified in starting a conference. If this group did not include certain officially recognized leaders they

There is nothing in the way of the work of

the work.

After the work is over, the work of the

work is a very small matter. The work is a

work, as every one knows, and the work is

is interested in the work. Though they can not

work, they must work what is in the way of

that they believe may be a very small

consequence will have to be made. The work is

General management should be interested and

management should.

General information is sent out to the

people and their leaders. Some work is done in the

work of the work, the work of which is

as a matter of fact, the work is

work, before the day selected for the work

director is in touch with the director in

of the work, the work is

making them to be present and to see that other

work is represented at the work.

After consulting the general and young people's

work, the director ought to be sure that there is at least

one who is not a worker from work.

representative group of this work is

The director will have some work, and some

to be in touch with the work. If this

and the work is

are invited to the mass meeting. He will no doubt know any campers or graduates of schools who have had training which might prove to be a good element in the promoting of the conference. The Ministerial Association has a representative there to keep in touch with proceedings. The young people's superintendent of the community, county or state should have charge of this meeting and proceed to complete the following points.

The first part of the meeting considers the cause for coming together. The need of the conference is discussed briefly. The director speaks of the particular problem which has been discovered and around which the program is being based. The aims of the conference might be compiled, pointing out its essential differences from an ordinary convention. After the realization of the need is felt, a sketch of the suggestive program is given. They are then ready to make plans for the following committees and officers needed to carry out the conference.

The first officer to be selected is the general promotion chairman. It is his duty to have general oversight of the other chairmen and take charge of the committee meetings. When bills are paid he will of course sign the order. This young person should feel the responsibility of the conference. Before the election takes place, by an approved method, a list of the duties should be read so that the representatives vote intelligently.

The duties of the vice chairman are similar to any

the meeting in the same manner. It will be noted that the
 program of activities of schools are now being carried out
 right across the board in the presence of the
 community. The Ministerial Association has a representative
 five there in touch with government. The program
 hospital's representation of the community, variety of state
 should have scope of this meeting and should be expanded
 the following points.

The first part of the meeting concerned the
 the meeting together. The first of the conference in dis-
 cussed briefly. The Director of the hospital in question
 which has been discussed and agreed upon the program is
 being great. The aim of the conference was to be
 pointing out the essential differences from an ordinary
 convention. After the realization of the need in this
 sketch of the suggested program is given. They are
 ready to take place for the following committee and efforts
 needed to carry out the conference.

The first officer to be selected is the general
 program chairman. It is his duty to have general oversight
 of the other officers and take charge of the general meeting.
 When bills are paid he will of course sign the check. It is
 from general officer and the responsibility of the chairman.
 Before the meeting takes place, he will be expected to have
 of the duties should be made to him the representative will
 intelligently.

The duties of the other officers are similar to the

assisting officer. In small communities where competent leaders are few he or she may also act as chairman of one of the other committees.

The Secretary keeps a record of all promotion committee meetings and copy of the committee reports given there. This serves as a basis for the directors close check on the proceedings of the work. It helps others to understand by comparison how their work is progressing. It also aids in another way to keep track of the bills and expenditures. The roll call of committee chairman tends to encourage presence and gives some recognition of faithful attendance.

The treasurer and chairman of the finance committee first plans a budget. The director guiding closely has each committee report the money needed to carry on its work. The amount of the registration fee must also be determined in line with these other considerations. Though the parent organization may pay part of the bills, the young people should figure very closely and know what is being done for them, and accept it with due gratitude. The Iowa state office figures that a one day conference for one hundred fifty people costs about \$150.00 including outside speakers, badges, banquet decorations, programs and postage. After the conference is over the treasurer must pay the bills when properly ordered. Following the conference a final report is made at the promotion committee meeting.

There are a number of sub committees. The exact number differs a little in different places and local situations. It is found desirable to have a publicity committee. This

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makes it easier for the newspaper and insures better service. The type of publicity given is for the information of the reader rather than a plea for delegates. The church papers and calendars are informed of the conference with sketches of the program. Posters and bulletins are valuable in further impressing the church members with the importance of the event.

In some instances the registration committee is distinct from the securing delegate committee, but the work is intermingled and the heavy tasks come at such different times that it is possible to have the work all done under one chairman if the committee is large enough. The advance registrations are made. This item has only recently come to be a part of the conference program. In the early conferences, keeping a record of the delegates was an unimportant part of the plan. Now a brief study is made, the leader tries to tabulate the churches sending representatives and the resultant improvements in the churches. More systematic plans are made for securing delegates. After the size of the conference is determined each church is given a certain proportion of the delegates. The state advises that at least the first conferences should be kept small in numbers. This enables the leaders to keep in closer touch with the individuals. Local problems can be more minutely studied and given greater consideration. The limiting of delegates to each church makes the representatives feel their responsibility more keenly and eliminates any who are not worthy of the conference ideals. Where there are a greater number who should attend the conference, it is possible to replace an unfilled quota

of some other church. This also helps to get the registrations in early. There will of necessity be a number of registration cards to be filled. If the state does not furnish these already printed, samples are sent with the instructions. The usual method of getting in touch with the young people, themselves, is to have a member or members of the committee visit each church in the area and after giving general information, they help the classes or departments to select representatives. Along with the regular delegates in a modern conference come the adult advisors, at least one from each church. On the day of the conference the registration committee validates credentials, checks on fees and gives out the necessary programs and badges.

The meeting place and decoration committee has an inconspicuous task yet most noticable if not performed. They first, on consultation with the director, make arrangements about the use of the building. It is necessary, in most cases to take the matter to the official board through the pastor. In some places, there may be difficulty in securing the accommodations without charge, but if presented in a convincing way, building, heat, light, and janitor service belong to the conference. The worth while results of the conference encourage the adults to do their part for the young people. The rooms must be located where they are easily accessable, well lighted, and ventilated. In some churches, if the main auditorium is used, there are certain rearrangements advisable, removal or protection of any sacred furniture and bric a brac. Blackboards, erasers, chalk, hymn

books, tables and pianos must be in the rooms where they will be needed. For decorations flags, nothing more than the usual ones if there are any, four fold emblem, or flowers serve to give the atmosphere desired - dignified yet characteristic of the gathering. To insure that all will be ready a program should be in the hands of the janitor and minister so that they will make no conflicting arrangements. It is nothing more than courteous to leave the rooms in order after the conference is finished.

The program and badge committee. A printed ribbon is perhaps the easiest to obtain and most satisfactory. A different color may designate the adult leaders. Arm bands of various styles have been used. The dates and name of the conference with some emblem or cut are the essential features of the badge. This uniform mark makes it much easier for the crowd to feel as one. It breaks down barriers, making it possible for all with their varied backgrounds to think along one line, through the guidance of the leader. In some communities, a business man has assisted on the badge and program committee. For instance, a bank loaned an Indian cut which they used in their advertising, and the material for an arm band was obtained from the scraps of a coverall factory. The program has been printed in the same method. A college¹ will print the program to have its cut on the back. Or the church where the conference is held has printed the program. In Iowa State Conference (1927) the Chamber of Commerce²

1. Mahaska County, Iowa 1926

2. Marshalltown Chamber of Commerce

printed the program and gave the badges to the young people. The leaders have learned that care must be taken however in not letting this go too far. In the back of a certain young people's convention program was an advertisement for some patent medicine which was not fit for any paper let alone held up as the standard for that group of leaders. The form of the program need not be elaborate but clear, neat, and comprehensive. A good many programs add a congenial touch by giving a few suggestions as to how to attain the most from the conference.¹ These should be few and to the point. It raises the position of the committees to have a list of at least the chairmen on the back. In the actual selecting of talent, the young people suggest from among their number² those desired.

In some communities or in the county conferences where delegates have to remain over nite it is the duty of the entertainment committee to provide lodging. The people of a community are usually glad to open their homes to this type of young person. In corresponding with the representative it is suggested that this is a kindness and appreciation is due the hosts. There is a certain responsibility to these adolescents away from home. Leaders recognize that not all dwellings are suitable to house delegates. The places of entertainment are recommended by some responsible individual, adult leader, pastor, or director. When a complete list is

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1. Indiana State Conference 1926. Young People's Conference, Newtonville, Mass., 1922
 2. Mahaska County Conference, 1923.

made they are systematically tabulated and catalogued. Those who are assigning have found it difficult yet advantageous in the long run, to separate cliques and groups. With new room mates new friendships are possible, a wider outlook on life is gained. On the day of the conference delegates are shown to their lodging places. The entertainment committee in some way cares for the informal meals. Either by seating arrangements in the church or a list of the possible restaurants. For a one day conference this committee has little or no work.

Much of the spirit of the conference may be lost if the ushers are not adequate and trained. The conference sessions are closed to outsiders, only those with a badge are admitted. It is the ushers' business to keep the room well lighted and ventilated. These ushers are boys of the conference. Leaders have discovered that a young person can get other young people to do work more willingly than an adult under the same circumstances. They work out exact instructions in regard to time and place of seating. Adult leaders and delegated visitors, (pastors or visiting laymen admitted by the director) are placed in one section apart from the center of the group. A hymnal handed each one as he enters gives an unspoken welcome besides assuring the correct distribution of books. These will have to be collected at the close of each session preparatory for the next. While people are registering, the ushers may be of aid to direct the people through the line.

It seems that a constitutional part of a conference

is the banquet. Although some radicals have found that the same spirit may be created without one and the result of the conference be lasting. In the older conferences a committee had to take care of the arrangements. The women of the church usually took care of the preparing of the meal. The menu was usually not elaborate but substantial. Waitresses served who were not a part of the conference. The decorations were suggestive of the spirit of the occasion. Everybody was supposed to have good fun but the time and place needed to be considered in defining a good time. At a first conference song sheets help break up the restraint. (Hats, confetti, and slurring songs have no place in a banquet.) The toast program, if not already provided was planned by this committee. The toast master and other speakers were themselves young people. A more serious stunt or dramatization advertising a summer camp or school has come to be a part of the banquet program. Little surprises work in well during the program, such as the unveiling of a living picture,¹ a four fold emblem,² or a Christian flag³ have been used. These added variety and are valuable to the individual.

In the well planned conferences the reception committee act as hosts to the group, showing them the way about the city and providing needed information.

A chairman cannot do all the work of these committees. The size of the committee of course depends on its work. In a

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1. Martin County Young People's Conference, Minn. 1924.
 2. Indiana State Young People's Conference, 1926.
 3. Lynn Young People's Conference 1925

is the highest. Although some families have found that the
same might not be passed without one or the other of the
conditions be stated. In the other instances a condition
had to have one of the arrangements. The name of the person
usually took care of the preparing of the meal. The name was
usually not elaborate but substantial. Witnessed served was
very hot a part of the celebration. The conditions were
suggestive of the spirit of the occasion. Everybody was
up and in some food but the time and place needed to be
considered in holding a good time. It is a great pleasure
and should help them in the morning. (What, tonight,
and starting stage have no place in a program.) The least
program, it has already provided was placed in the position.
The least matter and other people were themselves doing
things. I have various about in the position and things
which they in school and how to be a part of the program.
Program. Little variations are in with things the program
such as the revealing of a living picture, a lot of the
of a situation that have been used. These things varied and
are welcome to the individual.
In the well planned program the reception committee
and as there is no group, showing what the day shall be
and nothing needed information.
A situation cannot be all the work of these conditions.
The work of the committee of course depends on its work. In a

1. Martin Luther King Jr. (1929-1968)
2. Martin Luther King Jr. (1929-1968)
3. Martin Luther King Jr. (1929-1968)

moderate sized community a representative from each church on each committee makes things progress. In committee meetings the representative will be on hand to give information of his church and take information to it. The more that are interested in the conference the greater will be the result. These members may be appointed from the floor of the mass meeting. Later adjustments may be made by the director and promotion committee as needed.

A regular member of every committee is the adult advisor. Being only an advisor he is consulted before any final action is taken but does not initiate any move. This position is difficult, for one must know when to speak, and when to keep silent. People who do not have the spirit of youth at heart are apt to criticize and scold, antagonizing rather than helping the work. It is delightful for the director if they have a slight understanding of the program and methods by which it is attained. This is a distinct mark of the modern conference.

The executive committee of the conference or these eight chairmen meet together regularly to check up and confer concerning the work. If they begin early, once a month is sufficient until the time draws nearer. The meetings are held in some central undenominational building, if possible, Y. M. C. A. or Y. W. C. A. The members come because they know from experience that an hour is the limit. The general chairman is in charge, carrying on the business in an orderly dignified manner. The director gives words of encouragement and any news of interest pertaining to the conference. His

moderate sized community a representative from each church
on such matters makes a program. In some cases
the representative will be on hand to give information
of the church and take information for it. The more that
interested in the conference the greater will be the result.
These members may be appointed from the list of the past
meeting. Later on there may be made by the director and
provision committee as needed.

A regular member of every church is the only
adviser. Being only an adviser he is consulted before any
final action is taken but does not initiate any move. This
position is difficult, for the most part when a church
when to keep silent. People who do not have the right of
voice at church are not so satisfied and easily complaining
rather than helping the work. It is difficult for the
director if they have a slight understanding of the program
and method by which it is obtained. This is a difficult work
of the modern churches.

The executive committee of the conference on these
right of action must report regularly to those of the church
concerning the work. It may begin early, once a month is
sufficient until the time draws nearer. The meetings are
held in some central unobtrusive hall and, if possible,
Y. M. C. A. or Y. W. C. A. The members take business very
slow from report and that is the ideal. The general
meeting is in charge, according to the knowledge of an assembly
of church members. The director gives words of encouragement
and any word of interest pertaining to the conference. His

talks are not long nor dictorial. The other advisors are also present to keep in touch with the advancement so that a closer check can be made in the committee when necessary. Each committee gives a written report as the work progresses, a reminder of what has been done and is yet to be done. The other members are also interested in the advancement of things.

TECHNICAL PLANS

The plan of the program is often handed down from higher authority. Like handed down clothes they have to be altered for the person. But the material is apt to be much finer than if the individual secured it for himself. In the program there are other points to be considered. The county or community making ready for the conference has very few expert leaders of young people. They are just beginning to study the problem. This is their first effort and they need guidance. For them to give their time and effort to help carry the program to completion is a good deal. They have other tasks while not relatively so important, can not be neglected. To have a skeleton program planned means much. The state leaders give their whole time to this very thing. The young people's workers have materials at hand from which to make suggestions and program hints. They have studied youth, know their interests, likes and dislikes and needs. The state superintendent of young people has an understanding of adolescent psychology. He knows about how long the youth can sit still and comprehend, has a good conception of the

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social problems being faced in the high schools of today. The whole program, then, has a consistent theme.

The locality however has sometimes found that in these programs there were faults. The needs and capacities of adolescents vary both as to individuals and as to communities which they represent. As has been stated, leaders are not infallible and they must try before they are competent. A person may make mistakes, but with the guidance of the state worker a program need not go far wrong. A program made to fit a special situation has local touches may be only of interest to the people of that particular group. The state worker furnishes his extra fund of material and understanding of the adolescent, while the local leader keeps in mind the local need.

The International Council of Religious Education keeps the state worker posted on the general trend in conference programs. The most advisable methods of conducting conferences are given by them. They also report particular points of interest found in young people's work in other parts of the country. Through its office, outstanding speakers and leaders may be obtained. At present, the International Council of Religious Education does not send out the skeleton programs to be completed with local talent, although programs that have proven successful in other localities may be obtained from them.

Following is a sample sent out from the Iowa State office in 1923.

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Thursday A. M.

10:30 Opening

10:50 Worship
Bible Study National Worker

11:20 Address - "The Jesus Way of Living" - Outside Speaker
Business

12:00 Dinner

P. M.

12:45 Delegation Meeting

Adult Leaders' Meeting

1:30 Worship - National Worker

2:00 Separate Conferences

Papers by Young People

Organized Class Officers

President

Secretary

Teacher

Organized Class Committee

What Committee We Choose and Why

How We Choose our Committees

What Our Committee Did During the Year

Discussion - Led by Director

Address - "The Place of the Organized Class in
the Life of the Boy" or "Girl" - Two Outside
Speakers

4:00 Recreation

6:30 Quiet Hour - Conference President -

7:15 "Why It Pays to Live the Jesus Way"

Thursday, April 11

10:00 Opening

11:00 Business

National Board

1:00 Address - "The Future of Living" - National Board

Business

1:30 Dinner

2:00

12:45 Registration Meeting

1:00 Business Meeting

1:30 Voting - National Board

2:00 Executive Conference

Reports by Young People

Organized Class Officers

President

Secretary

Treasurer

Organized Class Officers

Class Officers Report

How we should live

What our members are doing

Discussion - How to live

Address - The future of the Organized Class

The life of the "new" man - the future

Prayer

4:00 Reception

6:00 Dinner - Entertainment

7:00 Party - Entertainment

7:30 Assembly

Demonstration - Sunday Session of an Organized Class -
Directed by an Outside Speaker

8:15 Address - "The Camp of the Jesus Way" (Illustrated) -
Outside Speaker

Friday A. M.

7:30 "Start Right" Meeting - A Pastor

Breakfast

9:00 Assembly

Worship

Outside Speaker

Bible Study

Separate Session

10:00 Discussion of Demonstration - Directors

10:30 Class Activities

Papers by Young People

Services the Organized Class Can Render to the
School

Services the Organized Class Can Render to the
Church

Services the Organized Class Can Render to the
Community

Good Times in the Organized Class

11:10 Discussion led by Directors

11:30 Address - Two Outside Speakers

12:45 Delegation Meetings

P. M.

1:30 Assembly

Worship

Outside Speaker

Bible Study

2:00 Separate Sessions

Call to Life Service - Outside Speaker

7:30 Assembly
Introduction - Stanley Hoshino of the Organized Labor -
Moderated by an Outside Speaker
- 8:15 Address - "The State of the Union" (11 minutes)
Outside Speaker

Friday, May 11

7:30 "Secret Rights" meeting - a feature

Breakfast

8:00 Assembly

Assembly

Outside Speaker

8:15 Lunch

Delegates Session

10:00 Discussion of Resolutions - 11 minutes

10:30 Delegates Session

Report by Youth League

Services the Organized Labor Can Render to the
Community
Services the Organized Labor Can Render to the
Group
Services the Organized Labor Can Render to the
Community

Next time is the Organized Labor

11:15 Discussion of Resolutions

11:30 Lunch - Ten Minute Speeches

12:45 Delegates Session

7:00

1:30 Assembly

Assembly

Outside Speaker

8:15 Lunch

4:00 Delegates Session

Call to Arms Service - Outside Speaker

2:45 Re-assembly

"What the Conference Has Meant to Me" - Young
People

3:30 Delegation Meetings

4:00 Recreation

6:00 Banquet

Friendship Circle

1945-1946
The People's Republic of China
People's Republic of China

1:00 P.M. - 2:00 P.M.

2:00 P.M. - 3:00 P.M.

3:00 P.M. - 4:00 P.M.

4:00 P.M. - 5:00 P.M.

CHAPTER III

THEORY AND PRACTICE

METHODS

The type of material used in conference programs has changed radically, but the greatest change is found in the methods of presentation. There are of course the three main ways of receiving impressions, the auditory nerves - hearing, the visual sense - seeing, and the emotions - feeling. Speeches using the pouring in method, mainly hearing, were most common. In the early conferences besides talks they had some kind of an athletic event, track or field meet, foot ball game, or contests. These used the feelings but in the wrong way. The boys learned how it felt to play foot ball, or the joy of winning in a track event, or being part of a victorious team but leaders began to realize this was not the thing desired. To experience these feeling would not help in solving church or religious problems of any kind. The visual sense is appealed to by pictures, seldom used in conferences and the facial expressions that accompany the words of the speaker. Other methods have also been found which make use of the visual. To make the most worthwhile and lasting impression all three senses should be used. Facts entering the brain through so many channels make a deeper more lasting impression. Then the experience will be valuable through life so many more times because so many more means of expression are available.

The address has its values. It has passed the test of time. No other method has been found where so much material can be given, and received, in so short a time. The interpretation is correct as the speaker by the inflection of his voice, the expression on his face, and his gestures, emphasizes the correct idea whereas in a book, only words are received. It is easier to appeal to the emotions through a talk than by a written statement. The vocabulary can be changed to suit the intelligence or environment of the hearers. Favor from his listeners encourages a speaker to give all he has, in his talk. There is something about a group of listeners which affects the individual, a part of it. The whole is greater than a sum of its parts. A number of people merely sitting together hearing the same thing, stimulates a person deeply. Its psychological result is valid. In the early conferences, the inspirational address comprised most of the program.

In the early conferences, besides inspirational, there were evangelistic addresses. Not only setting forth better standards in life, but also a definite step that had to be taken before the higher ideals could be attained. There is still a place for these definite decisions, but not in a conference, particularly when it has been called to study other matters. The young people expect fair play from Christian leaders. That is, when an evangelistic meeting is held it should be called such. The present style of addresses has been found to accomplish the same results but in a very

different manner. The Christian life as presented at Older Boys and Girls Conferences has a drawing power, not alone to the emotions, but to ones deeper intellect. When things have been plainly stated, reasoning can do the rest. Human nature does not like to be intimidated. The difficulties of the Jesus Way are presented and an appeal is made to the courageous. More follow than if it seems to be for only weak, easy going, individuals. After stating the facts, no amount of persuading, will avail the desired result. It is a recognized fact that adolescents are free moral agents, and will have to be treated as such. The speaker can present the facts, such topics as "Jesus and the Quest for Life's Purpose"; "Jesus and the Quest for Spiritual Experience"¹; "God and Myself"; "Bible and Myself"²; "Faith in Christ and Church"³; "The Jesus Way of Living"⁴; would lead one to believe that these serious matters are still discussed in the addresses but not in an appeal to the emotions.

It is also necessary in a conference program to give some technical material. Before other methods can be used to advantage some basic knowledge must be obtained. Many of the delegates have no idea as to why they are there, a view point will have to be gained. The address is the surest, easiest way.

As an accompaniment to the address the discussion

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1. Fifth Annual New Jersey, 1927
 2. Third Annual New Jersey, 1925
 3. Melrose, 1927
 4. Lynn, 1921

different manner. It is a matter of fact that the

hope and faith of the people has been broken, and the

the situation, but so much respect for the

been firmly established, especially in the case of the

does not like to be disturbed. The situation of the

form may be presented and an effort is made to

consequence. The result is that it is clear to be

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1. First Annual New Jersey, 1937
2. First Annual New Jersey, 1938
3. Second Annual New Jersey, 1939
4. Third Annual New Jersey, 1940

group has been used. It gives in a more concrete way what the address does. In a talk before many people of varied minds only the more general principles can be given. A leader in a small group may form his thesis with the aid of the adolescents.. It becomes a cooperative piece of work. There is disagreement as to how much of the outline is made by the guide, and how much by those who are followers. In some conferences the subject is chosen after the delegates gather.¹ There is no chance for special preparation on the part of the leader and it is almost a case of blind leading blind. Past experience may count and a scientific mind is a help, but the results are startling. Not in what is attained, but in the bad spirit that is engendered over the time wasted, and narrow mindedness of some who have willingly aired their views. These discussion groups tend to become only places for the giving of opinion and not the attaining of new view points. Many new ideas undoubtedly are found but their profitableness is questioned.

The term discussion group is here taken to mean that meeting in which the speaker presents the problem for solution, and by questions or illustrations, gets the numbers to complete the solution. These suggestions may lead on to other problems, but if too inclusive should be held over for other consideration, those who make out the program have included the most vital questions and others will have to come later. A topic entirely off the subject may be solved individually, if the leader deems it advisable, or may be touched in a different

1. Y. W. C. A. Summer Conference, Lake Geneva, 1925

place. The leader must have the outline well in mind and keep the goal in view. Young people at a conference are not authorities on the subjects, and will demand a good deal of the material presented by the leader. They have worked in their own Sunday Schools and will need to have the principle fitted to their needs.

This gives the leader splendid opportunity to come in direct touch with the individual. Here he can estimate the future needs of the community. He can keep in touch with young people and the problems they have to face. Many slight discrepancies in the individuals outlook may be changed by a word from an adult. The leader can discover whether or not his vision of the subject is strange and unknown to his followers, he may adjust his attack to suit their abilities.

To lead and keep to the point, yet not be too dogmatic, to bring the best from others, yet not let one do all the talking, needs a well informed, trained adult. The material may be presented by young people but the one who leads the discussion must be experienced. In the Todd County (Minnesota) conference, 1924 the topics of "What Our Class Can Do" were presented.. "For the Sunday School" by a boy, "For the Church" by a girl, "For the Community", by a girl, "For the World" by a girl, then these were discussed under the leadership of one of the State workers. In most of the later conferences the same leader presents and leads in the discussion. At the Newton (Massachusetts) Conference in 1927 a trained worker presented the material and led the

discussion on the subject, "The Sunday Evening Meeting", another on the subject, "Getting and Keeping members." The discussion can bring out and build up a worth while body of material.

A more formal type of discussion includes the class period. This is rather a modern development but has found favor. The Indiana State Conference make the greatest use of this. In a two and one half day program (1927) there were eight class periods. The Iowa State Conference (1927) also included class periods.

These discussion groups are particularly adapted to young people for two reasons, first they are a means of expression, and second young people will readily accept ideas from an equal. The young people who present the material have to check up on what they really have been doing the past year in order to tell others. It is a good training for an adolescent to organize and present the material. The young people gain confidence in their ability, when they are able to do something that is valuable to others. Competition is brought to bear in a valid way. The discussion group if conducted properly is of value both to the leader and to the follower.

Demonstration is not such an ultra modern method. For the Sunday School conference, its good points had not been fully realized, until recently. It supplements the address. Besides hearing how a class should be conducted the delegates see how it is done. Instead of being told that a business session in the morning class period should take

discussion in the future, "The Library Evening Meeting" and not on the subject, "Reading and Reading Methods". The discussion can bring out and bring up a series of points of interest.

A more formal type of discussion involves the use of periods. This is either a formal discussion or a formal period. The formal discussion involves the greatest use of this. In a two and one half day program (1937) there were eight of these periods. The formal discussion (1937) also included these periods.

These discussion periods are particularly adapted to young people for two reasons. First, they are a means of expression, and second, young people will readily accept ideas from an expert. The young people who attend the national have to learn on what they really have been doing the past year in order to tell others. It is a good training for an adolescent to organize and present the material. The young people gain confidence in their ability when they are able to do something that is valuable to others. Cooperation is brought to work in a valid way. The discussion group is conducted properly in a valid way to the leader and to the followers.

Discussion is not an end in itself, it is a means to an end. For the library school conference, the good points had not been fully realized, until recently. It emphasizes the library. Besides pointing out a change which is suggested the delegates see how it is done. Instead of being told that a business session in the morning, a period should be

only seven minutes, and not believing it, the very thing is done. Those who carry out the demonstrations are chosen from among the delegates.

It not only proves that the seemingly impossible can be done, but the method of doing it is impressed on the minds of both participators and listeners. Some people can learn much faster, and more easily, through vision than hearing. Most people recognize that mimicing is easier than reading instructions and working out the movements with one's own intuition. To see motion draws the eye and things changing keeps the attention. Going through these moves and all parts working together gives the one who is doing it the very attitude usual to those same moves when he desires to use them the next time. After returning home, the president of a class who has taken that part in a demonstration, can recall the spirit in which it was done before. Others watching will soon sense and grasp the same ideals and standards for carrying out the program. It holds the attention and makes the impression deep. It is something new and different, the young people are eager to watch and catch every move.

This method is particularly fitted to adolescence because they can readily put themselves into the parts. Though their imaginations do not play with fairies and unseen companions, they can easily take the personality of another character. The instinct of social approval helps the adolescents to be successful in such an attempt. Even though the ability may be doubted by the adults, if the fellows and girls

show interest it is all that is necessary. If the leader sanctions an attempt of a delegate it may go so far as to be the changing point in a life. Self mastery is experienced if one is able to successfully take his part. The adolescents more than any other group can make use of this method. He is not self conscious and awkward, does have the ability to know how to do it, and loves to be in action before others of his same age and older.

There are difficulties with the demonstration. The leader must be able to control the situation, and to inspire in others the proper spirit and attitude. It is difficult to pick the right people to fill the different parts, to size up the local atmosphere so that no one will be hurt. If a local pastor has just had trouble with some boy, and that boy is given a prominent place, and held up as an example, the minister may misjudge the effort. Some one person seeking to make a great display may carry things too far, and the leader will have to turn the tide by only a word. The personality of the leader means something, for the same words said by two different people may bring opposite results. The leader has to enter the imaginative spirit, to lead others on, yet not make it slight and meaningless. In all the leader of a demonstration is a most difficult office to fill, but the method is valuable.

The proper order of things demands an illustration of what ought to be. The leader first explains in what form the demonstration is to be given. The subjects treated range

from "The Sunday Session of a Week Day Class" ¹ through a Department session ² to "A Class Business Session". ³ The people who are going to take part must have a fair knowledge of the procedure. It is the purpose to have those who take part unprepared. The leader chooses from the audience those whom he thinks will work best in the various parts. After these are selected from the audience they come forward and present the program as they have it in mind. Some leaders prefer to make the outline more detailed with the group before presentation. In most instances a few breaks will not disrupt the attitude. The main test here is "does it work". Either method may be used. Minnesota has used the demonstration very liberally in county conferences held under the state auspices.

This test tube variety of experience is good for the promotion of methods but it cannot be taken as a sample of life. Things are not arranged so favorably in actual circumstances. "Character is built in the stream of life." There is not always someone to direct and smooth over the mistakes. In life there is a group of individuals who are trying to work together. The delegate finds this in the mass play and mass meetings of the conferences. There is a Christian influence here which makes it easier for the highest type contacts to be made. Even during the addresses it is

1. Mt. Vernon, Ohio State Conference, 1919

2. Malden, Mass. Community Conference, 1921

3. Martin County Conference, Shelbourn, Minn., 1924

possible to interpret the attitudes of other people. The reverent spirit carries over into other sessions. These young people are here to obtain the best, and it affects their whole lives.

Besides the general difference in the attitudes the adolescent has other things to gain. In a group that moves smoothly there must be a certain amount of give and take. The way in which the giving is done determines the ethical standard. In ancient times the weaker would have given way, if not by the overpowering of actual brute strength, from the fear of it. In the days of chivalry, the man gave way to the lady, or the less skillful gave way to the adept. Now it is the system to arbitrate, or the more gracious give way to the selfish. At least there is a spirit of sportsmanship about it all. The addresses will put forth these ideals. When all know that everybody else has heard the same speech, it makes it easier to use some new attitudes.

True leadership abilities are easily seen here. The adults can better learn from them here many things that will not be shown in conversation or formal groups. Play and mass contact has proven a most beneficial part of the conference.

The intrinsic value of play is also important. Growing boys and girls can sit still for about so long then, if relief does not come in one way, it will on another.

After sitting still, active play will give the most satisfactory results. A good game period can be as much of a demonstration as any other session. Boys and girls usually enter with more zest if it is not labeled as such but the value is there. New games, if liked, stay impressed on the minds of boys and girls, they do not have to take notes on them. They will know how to do it much better than they will remember many other things.

In selecting games, teamwork is one of the qualities desired and should be remembered. The early conferences had team games but of such a type that only the professionals played. The later conferences have simpler games where there is much action, little equipment, and much teamwork. The fun and cooperation, not winning, is stressed. The rewards come in a good laugh and limbering of spirit and body. There is no end to the actual number of games used. The out-of-doors furnishes the best place to play and a few old balls are enough equipment. Relay races of all kinds have been found to bring out most of the desired results. A good leader and a few games well directed and quickly and whole-heartedly played are an integral part of any conference.

The last method used is that of importation. Instead of an evening's or afternoon's program, the leaders bring in somebody or some organization to instruct or entertain the group. This was most used in the boy's conference. The conference dates would be arranged when a number

of boys were gathered for some other purpose. These extra drawing cards were often track or field meets on Saturday afternoons. The conference would convene Friday evening, hold sessions Saturday morning and then in the afternoon all would go to the athletic event.¹ This is rarely done at the present time. Instead of this a group of the local people put on a pageant.² The theme of the pageant may be fine and the presentation above reproach but leaders question its value. Other places a band or orchestra comes and gives a concert. Leaders are not condemning these things in themselves; they are all splendid and young people should know more about all of them. The question is one of relative values. Are these things worthy to be given time on a conference program the whole purpose of which is estranged from these subjects.

These young people have come for other purposes. It is a conference under the auspices of the Sunday School. There is so much directly in the field of religious educational work that has not been touched, that if these importations are made, they should find their material in these resources. The early leaders seemed to strive only to take up the time of the individual and save his soul; what he received was of little matter. Now it is a question of how much inspiration and instruction can be put into the days in which they are together.

1. Alexander, John, Boy and the Sunday School, 1915

2. Berlin, New Hampshire, 1924

The adolescents in attendance at a conference are leaders and could undoubtedly produce as good a pageant as any other local talent. At home they may be the very ones who take parts in the church drama work. Unless it is an outstanding piece of work it only becomes a form of entertainment. Pageants are very, very seldom a part of the conference program. Concerts have even less reason for existing in the time allotted to the sessions.

The Young Men's Christian Association and the Young Women's Christian Association use some methods not common in those conferences under the auspices of the Sunday School. The discussion group has had a large place more recently.¹ In these the group after their arrival often decides what topics shall be discussed.² This allows no time for preparation on the part of either leader or followers. The interest of the participants is given first consideration. The conference being for inspiration some imported speaker, singer, or musician is often used to create the atmosphere. For exercise the field meet has been used as all boys enter some event. The demonstration has found little place in these.

1. Geneva Young Women's Christian Association Summer Conference, 1925

2. Iowa State Student Conference, Des Moines, Iowa, 1924

The following is a list of the names of the persons who have been elected to the various offices of the Young Men's Christian Association of the City of New York for the year 1900. The names are given in the order in which they were elected, and are arranged in alphabetical order of the surnames. The names of the persons who have been elected to the same office for the second year are given in parentheses after the name of the person who was elected for the first year.

The Young Men's Christian Association of the City of New York was organized on the 15th of March, 1855, and has since that time been engaged in the work of promoting the Christian religion among the young men of the city. The Association has a large number of members, and has been successful in carrying out its various projects. The following is a list of the names of the persons who have been elected to the various offices of the Association for the year 1900. The names are given in the order in which they were elected, and are arranged in alphabetical order of the surnames. The names of the persons who have been elected to the same office for the second year are given in parentheses after the name of the person who was elected for the first year.

SUBJECT MATTER

Though all conferences are striving to inspire the individual, and improve the institution sponsoring them, the subject matter differs greatly. The first gave rather vague general instruction, if any at all. Later they swung to dogmatic methods. Now it has become a study of the situation and a striving to supply the individual with material that he may adjust it to his own needs. It is a little difficult to ascertain just what was given, from the subject printed on the program. Sometimes it is only a catch phrase, and sometimes the speakers use the title as a beginning point and depart from it immediately. The subjects do indicate what the people wanted who made out the program so it at least gives some idea of what was desired. In the first Older Boys and Girls Conferences the instruction along methodical lines was more detailed and exact. The discussion was on "The Organized Class. Why?"¹ It was held up as the only possible solution to the problem. Now the whole plan is taken into consideration and best methods of the whole work discussed - "Organization Methods in Young People's Work".² This change is possible because of the greater understanding of Sunday School leaders concerning methods. They have grown up in better organized Sunday Schools, they appreciate what organization is doing. They also know that

1. Hennepin, Minn., County Sunday School Conference, 1917

2. Melrose, Mass. Conference, 1927

no one system is infallible for all schools. When they reached the age of attending conferences they are capable of working out some things for themselves.

Basing the subject matter around the divisions of the Sunday School there are three possibilities of study for young people. The Children's division work, Young People's work, and study of Administrative problems. To make the instruction workable, and the incentive appealing, personal enrichment is a necessary part of any conference. The children's division work has not held a prominent place at any time but is studied often enough to make a consideration of it profitable.

The methods used in the children's division were first introduced into the conference program in the last fifteen years. The causes for this may be one of several, and probably are a combination of all. First, the children's work had leaders who were wide awake to its needs earlier, than did the young people's division. They struggled for many years to establish their ideals in the church school. Many of the battles they fought trying to prove the necessity of their work paved the way for work with adolescents.

Secondly, it is difficult to standardize the organization in the young people's division, if it is not in the children's division. It is hard for the intermediate department to receive an ungraded, ill trained class and quickly adapt them into an organized class and department. If no systematic outline of subject matter has been given

in the younger division, the adolescents will have to be taught foundation facts before there can be any elaboration. Children who have grown up in a graded school with trained teachers are easily distinguished from others. They know a good many things that adults without the training have to study for themselves. With this as a beginning the work of of young people's division is considerably different. These youth will face different problems in adolescence. Their ethical standards are higher than those who have gone through a school conducted on no plan and with untrained teachers. Therefore in self-defense the young people are taught these methods.

Thirdly, these adolescents, many of them, were teaching in this division at the time they attended the conference. They were not a part of the young people's work except in a social way. Their vital interest was with the children's work, its problems were theirs. It is natural for one to desire to help the immediate need. Many of the delegates never would be connected with the young people's work again. They were only sent to the conference because they were leaders. Only those who were not able to teach or take care of children were left in the older classes. To have a conference interesting, these people had to be included. In places of leadership they decided on the next conference program, and brought in their interests. There have been a few national leaders who were particularly adapted to teaching children's methods to young people.

The children's work was introduced then into the conference to meet the immediate need of some of the young people themselves and because there were leaders competent to give it.

There was a fourth possible reason. The leaders of the community realized that the children's work was lacking or particularly backward. There were no adults who recognized that anything was wrong, they were willing to go placidly on in the accustomed rut. To awaken these, the leaders of the young people hoped to train the adolescents in the best methods for children. Even though at that time they were not connected with the work they could give the ideas to those who were. In a good many places a difficult situation arises in a church, there will be someone who holds an office that is untrained and will not permit others under his supervision to be trained, or put in new ideas. Young people are the radicals of any group, it is easier for them than for any other body to make a change in the situation. By giving better methods in the program, it aroused an interest in the youth to know what conditions prevailed in their own church and a change might be brought about. A still less worthy phase of this same reason might be found in a few instances. The most prominent leaders in a district were those trained in children's work. Because they were available and good, they were brought into the conference and had to talk on the thing they knew. This is not a very high conception of either work but nevertheless it is a fact.

These legitimate reasons have brought the subject of children's work into many conferences. It has been taught through the classes and discussed in groups. Undoubtedly much benefit to the church and individual has come from it. Many a teacher has been saved immediate embarrassment. It is easy to infer that from the particular type of instruction this was favored in the early combined conferences.

As this type subject matter has found such a slight place in the program there are disadvantages to be considered. These adolescent leaders who have been working in the children's division even before the conference age are too young for such work. It has been said that the race progresses through its children but civilization advances in its youth. These youth to make civilization the best should be Christian young people. Teaching children in an unprepared way is neither developing themselves nor making mankind the better for it. They have their own lives to live. It is a recognized fact that to live at the best, service must be a part of the personality, but in a growing way. Some types of service broaden the individual and make his experience more meaningful while others tend to make him a part of a great machine. Going into a teaching position one naturally learns some things but not of the kind helpful to an adolescent. Before and with methods, bits of enrichment should come to a person. The person who has no material to teach save one book of facts has not much to

give. The children as well as the adolescents suffer.

Young people during early and middle adolescence are emotionally unbalanced. They are just coming into the control of their emotions and it is difficult to know just which way they will take. All people are more or less temperamental, but in giving lessons to others, the high and low points are brought nearer a norm by control. A young person is just developing this control. It is difficult for one who cannot control his temper or himself to teach children. The attitude of the teacher is quickly felt in the reactions of the pupils. When they do not know how to conduct themselves it is presuming a good deal for adults to expect them to train children.

Teaching implies besides a teacher and pupil some ideas that are to be imparted. A little knowledge is a dangerous thing as someone has said. In the public schools the teachers are required to have completed a certain prescribed course or a certain number of years of education. Even then, they are required to keep continually on the alert for new material and methods, yet in the church school, boys and girls who have barely advanced beyond those whom they are instructing are given the care of the children. The adolescent has lived only a few years, if he had been busily studying all that time it would hardly have been possible for him to acquire sufficient knowledge to go ahead in the work. Teaching the Bible is different from teaching some static subject or one where all are agreed. The

Five. The children of well as the schoolmaster's wife.

These people were early on in the morning.

and especially in the morning. They were then looking for the

control of their emotions and it is difficult to know just

which way they will take. All people are more or less

permeable, but in giving lessons to others, the child and the

teacher are both in a manner a part of each other. A young person

is just developing his mind. It is natural for the

who cannot control his temper or himself to become violent.

The nature of the teacher is to help the child in the reasoning

of the pupil. And they do not know how to control them-

selves in a manner a good deal of which is spent

then in their children.

Therefore, the teacher is a person who is not only

those that are to be taught. A teacher is a person who is

personified as a person who is. In the teacher's

the hand and the eye are required to have complete control of

the body and the mind in a certain number of years of education.

Every child who is brought to school is brought to the school

for the first time. The teacher is a person who is

and the child who is brought to school is brought to the school

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the first time. The teacher is a person who is

adolescent can only give what has dogmatically been given to him. They are not interested in these subjects and they have not had time to learn the facts nor have they the reasoning power to make use of those at hand. Teachers of children ought to be able to think for themselves and be psychologically sound. Schools would not think of hiring morons to teach for them yet boys and girls of middle adolescence are slightly more.

The conference leaders besides having regard for the children in the community desire a healthy intelligenced future. By giving only young people's division methods and material, these young people are saved from this peril. At the time they begin teaching there may be no appreciable difference in their ability from others but they cannot advance. By the time they are through teaching there is nothing to develop; their brains have passed the stage when new things are easily assimilated, and reasoning is keen. Their vigor has burned out and their lives are not as fruitful as they might have been had they started right.

Children's work is useless unless carried on into the other divisions of the school. Most conferences therefore specialize in young people's work. Beside church school methods and materials the community problems are considered. The leaders are gaining a broader view point of the work than was formerly common. It was the main idea to give the young people certain molds which were thought perfect. Into these the adolescent was to pour his Sunday

School. In the present conference of the best type, general principles are given. The conference leaders try then to help the adolescents to analyze their own local situation. One item may be the sore spot in one school while another is the thing most lacking in some other. It is useless to spend all the energy trying to have separate worship services in a one room church when that is so impossible and the teachers are untrained and have no material to teach. In most conferences of such a few sessions not a great deal of real instruction can be given, it will have to be mostly an awakening to the need. The first conference gives some idea of the methods best suited to adolescents. After these are in use throughout the community, present plans and new material are usually found in the program. Particular problems of some phase are sometimes discussed with benefit if they are common to a number of the group. A searching for improvements that may be good for all is a spirit that the leaders hope to create.

Striving to find the best methods for their young people's departments they will naturally discover the purpose of the school. The leaders know that if young people are trying to have a class that is Christian, a teacher who inspires them to do good will have to follow. They want their class to pass the test of doing what it sets out to do. Being a part of it, necessity demands they either be Christians or drop out. In studying adolescents one finds they are apt to be more sincere in their judging of

...in the present condition of the world...

...and the world is in a state of...

...to help the world to reach its...

...and the world is in a state of...

...the thing most lacking in our...

...and the world is in a state of...

...which is a great deal more than...

...and the world is in a state of...

...in our condition of such a...

...it will be a great deal more...

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situations than many adults. It would be contrary to their nature to conduct a worship service and not benefit by it, and be a part of it. They ask others to, they must themselves take part. Thus in this round-about way, the modern leader has been able to do some of the things that the early leaders desired, in their entirely different methods.

Besides helping their own work if young people are taught these improved methods leaders know that soon they will be directing the next generation. After seeing the ill effects of some methods in their own adolescent life they will not allow similar methods to be used with their children. Reflexly then the children's division will profit by this training in the young people's division. Anyone would grant that the result is a little far from the immediate situation but adolescents have proven the validity of it.

The main drawback in this instruction is the lack of leaders to give it. There is no historical literature from which to study. The awakening to the fact that young people are any different from adults is comparatively modern. For the early conferences the speakers were the ones who had a pleasing personality, and could get along with adolescents, whether they had anything beyond this to give them. Because they are progressing and discovering new methods there are continuous changes. Another disadvantage is that when adolescents return to their own schools they want to make things over. Sometimes the adolescents have gotten

the method but are not able to analyze the situation and they demand the wrong thing. It was because of the repetition of this trouble that the leaders had to change their methods. The young person came back with the idea that he knew it all. He had been to one conference and the things taught there were entirely different than those to which he was accustomed and surely the new must be right, at least the spirit of adventure desired a trial.

Other subjects discussed in methodological lines could be included under the heading of administrative problems and community work. The organizational methods have to do largely with the young people's work. However it being a part of the whole school the latter must be studied. Life is a whole and so the school goes naturally from one stage to the next. The secretarial work is much the same throughout the school. Thus if this was learned in a conference the whole school would immediately profit. The worship material learned would be appreciated by adults and could be used there to advantage. Adolescents are too immature to carry heavy responsibility in this type of work. Teaching is only a slight part of the administrative problems. Leaders found they were unable to teach and had difficulty serving in the executive department.

The community work under the county council as given in the conference is particularly beneficial, because all parts of the community are reached. In the conference the organization is studied as a machine. The officers

needed are discussed. It is easier for the leaders to check on the results of a conference through some organization which the young people themselves control.

The most lasting type of material found in the conference programs is that tending to personal enrichment. In this is included all that directly better the character of the individual. Indirectly all affects him at some time but part has to go through an organization first. The leaders of these conferences being Christian consider Biblical instruction among these. Beyond the mere knowledge however is the driving power that makes it possible to live up to these ideals after once attained. This comes through the worship which is indeed valuable if it makes for more abundant life. The great appeal usually comes in facing the facts squarely, knowing what has to be done, and that they are the ones to do it. This is the basis of such topics as: "Meeting the Need",¹ "Seek and Find",² "My Place in Society",³. After finding some social needs the proper method of solving them is necessary. Some leaders therefore seek to give answer to some questions that trouble the adolescents: "The Worth of a Life of Service",⁴ "What is Youth's Responsibility to Itself Today?",⁵. There are many questions in the Christian life that trouble adolescents. In

1. Young People's Conference, Winnebago, Minn., 1925

2. Mahaska County Young People's Conference, 1927

3. Indiana Young People's Conference of Religious Education, 1927

4. Older Boys and Older Girls Conference S. S. Work, Hennepin County, 1920

5. Melrose Young People's Conference, 1927

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early days these would have been considered solved, once one went through the act of being converted, but now a young person desires to know all about these things before he feels he can live the Christian life. These following topics are suggested: "Jesus and the Quest for Truth",¹ "Jesus' Ideals of Living",² "The Word Became Flesh".³

The boy's conference had the Sunday afternoon mass meetings, the topics of which were seldom announced. These took the place of all such material in those conferences. Believing one of the things youth needs is a challenge to live the best every day the following are given: "At the Task",⁴ "Your Task and Mine".⁵ The closing address of most conferences where boys and girls are together has been a challenge to live up to those things that have been discovered in the conference. Besides being a summary of materials it gives the final inducement to do things differently. The subjects suggestive of this are: "Let Us Go up at Once, and Possess It",⁶ "Your Opportunity",⁷ "What Are You Going to Do about It?".⁸ It has been the custom to follow the last talk by the Friendship Circle, a bit of symbolic action which gives fellowship to new responsibilities.

1. New Jersey Young People's Conference, 1927

2. Ohio Young People's Conference, 1925

3. Malden Young People's Conference, 1921

4. Ohio Boys and Young Men's Conference, 1919

5. Malden, Mass., Young People's Conference, 1921

6. Young People's Conference of Somerville, Mass., 1923

7. Rensselaer County Young People's S.S. Conference, 1922

8. Young People's Conference on S.S. Work, Platteville, Wis., 1924

These all face the same problem from different angles. Another form of personal enrichment is an appreciation of the beautiful and great in art and music. This has not been used as frequently as it might because leaders who can do it in a worthwhile way are few. "Congregational Singing as a Fine Art"¹ is suggestive. The conference is just beginning to awaken in this line.

The need for these has been the same through history, with the exception of the natural change that comes in any situation. The problems today are not concretely the same although the same principles underlie them all. Conversion is now considered more of a gradual growth than a sudden enlightening or change of heart all at one period. With Luther the present leaders believe the confession is not the important part; it is the difference in heart which of necessity changes the actions. Because of this changed idea the emphasis has changed somewhat. The better understanding of the Bible is frequently desired by leaders. "Bible and Myself"² They feel that religion means more if the adolescent is told what it is all about and how best to lead a Christian life, then they can choose for themselves if they want to follow it, as the psychology back of the youth behavior is studied the folly of forcing religion on him is seen. Thus they plan their programs not to create Christians in one special blow, but to develop them, to help them grow.

1. Newton Young People's Conference, 1927

2. New Jersey Young People's Conference, 1925

There is a real problem here. The problem is not only that the church is not doing enough to help the young people, but also that the church is not doing enough to help the young people to understand the Bible. The church is not doing enough to help the young people to understand the Bible. The church is not doing enough to help the young people to understand the Bible.

The first step is to get the young people to understand the Bible. The first step is to get the young people to understand the Bible. The first step is to get the young people to understand the Bible. The first step is to get the young people to understand the Bible. The first step is to get the young people to understand the Bible.

And the important part is to get the young people to understand the Bible. And the important part is to get the young people to understand the Bible. And the important part is to get the young people to understand the Bible. And the important part is to get the young people to understand the Bible. And the important part is to get the young people to understand the Bible.

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ARRANGEMENT OF MATERIAL

There has been a marked development in the forming of programs. That is, it took leaders a while to learn the best arrangement of the material. They learned that some things placed in the wrong atmosphere lose their significance. The human body cannot remain stationary but a change of occupation makes it possible for an individual to continue at work for a greater length of time. The amount of subject matter given to the young people has greatly increased, because they can hold the sessions so much longer since the variety can come in the work.

It seems from studying the early programs of the boys conferences there could have been no particular idea followed. In one session they would have an average of two though sometimes three addresses, and a devotional period, then either business, or some contribution by the boys, or group conferences. There would be two such sessions, one entirely given over to recreation, another attending church services, and close the conference with a mass meeting. It often happened that the evening meeting would be something special, concert, pageant, or pictures as suggested before. The banquet was usually considered a vital part of the program; this was followed by a few toasts on an irrelevant theme. The conference theme might and might not be well followed. The addresses were the strong point as can be seen. The themes stress training and service and the

STATEMENT OF WORK

There has been a marked development in the form-
ing of programs. That is, it is now possible to find
the best arrangement of the material. They have been
now things placed in the wrong atmosphere and their
attitude. The former very much remains as it was
shape of something which is possible for an individual to
continue at work for a greater length of time. The
of subjects matter them in the right position and giving in
repeated, because they can find one specimen at a time in
also the variety and time in the work.

It seems from reading the early programs of the
page containing these notes that the program for the
follows. In the second part, which is devoted to the
through exercises from exercises, and a new section
from other subjects, or some combination of the two, the
group exercises. These will be the new exercises, and
exercises given over to exercises, and other exercises of the
section, and also the exercises with a new section. It
often and with the other exercises will be something
special, and with the other exercises will be something
the program was usually considered a part of the
and with the other exercises will be something
it was. The exercises were the same as the old
follows. The exercises were the same as the old
can. The first group training and new and the

speakers deal with the various angles of the main idea.

The greater portion of the early boys and girls conference programs were logically arranged. The material was planned to suit the continuance of the subject. Friday evening began with a devotional period, then a welcome, and preliminary remarks, and an address. Saturday morning, the devotions would be followed by one or more group conferences and an address or two. Saturday afternoon, practically the same order would be followed with the exception of length, one address or discussion group would be omitted and time for recreation allowed. The banquet came at the dinner hour. After the toasts there was usually only time for one address, the installation of officers, and the closing period. In most cases the time was not utilized to the best, so later leaders have discovered. Forty minutes for a devotional period is too long.¹ If it is all devotional, nobody will be in the spirit of it at the close. After studying human nature the leaders know that only about so much actively intellectual material can be assimilated at one time, variety in subject and change of position make longer sessions possible.

The psychologically keen leader understands the group and builds the program accordingly. There are two ways of meeting a temptation, avoiding it and being strong enough to resist it. The latter is ideal, but there is no admiration for those who just run in front of a train to

1. Young People's Conference, Lynn, Mass., 1923

agreement that the various subjects of the main body.
The greater portion of the early days was given
to the various subjects were logically arranged. The material
was planned to suit the convenience of the student. The
day evening began with a devotional period, then a lecture,
and a literary exercise, and at intervals, Saturday morning,
the devotions were followed by one or more group con-
ferences and an exercise on the Sabbath afternoon, from
which the main order would be followed with the exception
of the day, one subject or discussion group would be
omitted and the day for discussion altered. The program was
at the dinner hour. After the dinner there was usually
only time for one subject, the completion of the
and the closing service. In some cases the time was not
utilized in the best, as later leaders have discovered.
There is a need for a devotional period in the hour. It is
is all devotional, nobody will be in the spirit of it.
The other. After studying human nature the leaders know
that only about as much actively intellectual material can
be assimilated at one time, variety in subjects and order
of position make longer sessions possible.
The devotional period has been maintained the
group and makes the program satisfactory. There are two
ways of meeting a temptation, avoiding it and being strong
enough to resist it. The latter is ideal, but there is no
substitution for those who find it in itself to be too hard.

see if they can resist it. When older boys and girls are away from home there are a good many possibilities of doing unusual things. To avoid these being the wrong thing, good trained leaders have kept the conference program so full that there is no opportunity to hunt these others past-times. The actual time in the conference when used to good advantage is too short for all the instruction the adolescents should receive. The sessions begin early in the morning. Devotions are short and to the point. The conference is divided into groups by their past conference training, so that all will have the same background of material being discussed. The adults who serve as leaders are also given special classes dealing with their problems. The addresses are not allowed quite such a long period. Whereas they use to last from thirty ¹ to forty-five ² minutes, twenty ³ is the limit in the more recent conferences. It being impossible to concentrate mentally after eating a meal the recreational period is moved to this time, and less intermission given between afternoon and evening sessions. Besides saying that the banquet is not a formal meal little time is allowed for preparation. This permits the banquet to begin earlier and more can be done afterwards.

Some leaders all through the conferences have

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1. Indiana Young People's Conference, 1925
 2. Young People's Conference, Lynn, Mass., 1921
 3. Indiana Young People's Conference of Religious Education, 1927
- State Young People's Conference, New Jersey, 1927

preferred to set a time to begin and close each period then the other divisions to be made according to the interest shown. This is only possible where all stay as one body, because the interest would vary in different groups. This was only possible where there was plenty of lee-way for the one who consumed the time normally given to two. Throughout the conferences a decided change is noticed in the arrangement. The recent leaders have studied the outline and have a basis for the various changes.

referred to as a type of body in which the
 the other conditions of the body are not
 shown. This is only possible when all of the body
 between the interior and the exterior is
 and only possible when there is a unity of law for
 the one and the other. The law is given to the
 throughout the body. The law is given to the
 in the body. The law is given to the
 bodies and have a unity of law.

PERSONNEL.

CHAPTER IV.

THEORY.

LEADERSHIP

Pastors by the nature of their task were most interested in the conferences from the very first. Though not always vitally connected with the planning of the program they desire that the best be done for the young people. Some people judge the efficiency of a church by the number of activities in which it participates. Trying to please all, the minister tries to put the church in line with all Christian activities for young people. In the early conferences the ministers were most used because they were the only ones to represent the church. Not in a sense of ingratitude were they called upon, but because others knew neither the subject matter nor the adolescents. To lecture at different conferences required time and energy. The minister was paid for that very kind of thing. His training had been such that he had something to give to the youth.

As the work with young people has progressed, leaders have been trained whose work it is to deal with the young people. These have been displacing the ministers in many cases. The clergy have been trained primarily to work with adults. They have had no study of "teen age" psychology. Young people were considered as little adults. The motives back of the activities of boys and girls were not appreciated. In general there was a lack of understanding between the two. There have been exceptions which prove the rule.

Though most ministers were required to have a certain amount of education others were not. Even some who graduated from theological schools had had no recent training and were handicapped most noticeably in dealing with young people. The training that is given in the public high schools of the present generation is much more comprehensive than that given in higher schools of the past. The pastors have other duties which demand their time to such an extent that it is difficult for them to keep ahead of the progressive youth. Whereas the conference could not be held without the assistance of the ministers, their part is no longer conspicuous. The leaders must keep ahead of the followers which they are to lead. It is necessary to connect the new with some familiar experience hence the pastor to be effective must live with the adolescent.

A Clergyman is hired by an institution. It is to him the one cause for which he must work. All people tend to follow their greatest interest. Young people are only a part of this great organization. To do for them in conflict with the staid order of things is almost humanly impossible. The church was created or brought into existence a great while ago. The environment has changed demands, a clergyman who has to serve the old order of things will have to disregard the wants of youth because they are so entirely different from what they were when the church was founded. Considering all these points, the lack of

understanding for youth on the part of the clergy, lack of education suited for their demands, and the obstruction of an institution, the clergy have not always been used in conferences.

Their reaction on the young people was not altogether satisfactory. The minister was held up to them as an almost sacred being. He proclaimed the Holy Word to them on Sunday. To do this it was thought that he should be a little better than the ordinary person. Though it was discovered that young people do not have to sow their wild oats, yet in most cases they were not so good as they knew how to be. For one who was somehow felt to have close communication with God, to know their faults was not pleasant. The solemnity and cold formality of the church service and of the minister do not appeal to the adolescent. The church had a displeasing savor to most young people. The Y.M.C.A. in its conferences tried to steer away from this tendency. The leaders tried to have life and fun yet not bring in the unpleasant church associations. At no time could the Y.M.C.A. have conducted their conferences without the support of the minister but he was picked out of his environment. The Sunday School forces have brought the conference back into the church environment but without the active work of the pastor.

The leaders of the older boys and girls conferences have tried to make the youth interested in the church which indirectly would bring them to appreciate the minister.

But for the causes given above and for a seeming distaste of clerical connections the minister was used on the programs very rarely. The pastor if not entirely foreign to the youth was so closely connected that like parents he did not recognize any development. To oversee and do work has always been his task, which he continues. Older boys and girls may make mistakes but they have to learn by experience. The ministers to serve the organization or institution would do the work for them. He has a love for the youth but it is not an educated love and does not know how to best express itself.

The minister however felt that the connection he had with the young people of his church was most valuable. Being a part of the Y.M.C.A. conference he could keep in touch with them and actually direct the program. His ideas concerning the young people would be stressed in his speech. Having the ministers thus in the conference has always made for a unification of all the churches as there were no denominational lines in the program. In the recent conferences where the plans were completed by others he has had little contact with the young people. His part came when the youth returned to the church for he could help to utilize the new methods. He could then act as councilor and friend.

The part that the ministers took in the first boys conferences has been largely taken by trained experts, who were not used before because they were not available.

There was no place where they could receive training and there was not enough demand that they be experienced. The religious educational movement was not known as a distinct movement at that time. The Y.M.C.A. was the only organization in any way striving to meet the needs of boys. As the church school has expanded it has demanded people who were adept to fill its needs. Agencies have arisen to supply the training necessary. Beyond this academic training these leaders have cultivated an open mind to see things from an adolescent viewpoint. Many of the things done in a local church are never questioned because they have always been that way, but to adolescents things are counted at their face value. The understanding leader has to be able to look at life with the eyes of youth and keep them at the highest and best. He has to draw the immature minds to the better things of life. His interests are different from those of most adults and should be considered in building a program. Though they may appear foolish to a sophisticated older person they are vital to him.

Besides a comprehending mind and a youthful personality the leader educated for the task of directing conferences has a knowledge of his particular task. If the early leaders had been entirely successful no demand would have been made for an improvement. But profiting by his training the modern leader tries to foresee and avoid mistakes. The pioneering mistakes were only a foundation upon which to build and save the future from the need of repetition.

Most conferences then of the strictly young people's type are lead by those who have an understanding of youth and a knowledge of the work they are doing.

The adult leaders so far discussed are the ones who saw the need. The ways and means of meeting it were discovered and carried out by the young people themselves. These adolescent leaders are coming more and more nearly into complete control. The recognition in the youth movements, of the fact that young people can direct and control organizations has given them more nearly the proper place. The conferences for boys were so large and their success of such moment that only adults could properly direct and plan them. Because they were boys' conferences the fellows did hold offices but the work was figurative. It was an honor but it could not develop the life of the boy to any great extent, because he did nothing. There was simply the joy of appearing in public as the chosen one but no glory because of the success of a task well done.

The older boys and girls in their conferences did not have such a great mass gathering at stake. Most of their conferences were either community or county, all were in a sense working together to bring the outside speakers in who would be of mutual benefit. The director of necessity guided the whole plan but the young people suggested and were responsible for its success. There might be some flaws but experience has proven that when it is demanded the adolescent can do a thing most whole-heartedly. If it

most conspicuous thing of the study was people's type
and that of those who have an understanding of the
knowledge of the world very low.

The study is not so far from the truth as the
one on the mind. The whole of nature is being
discovered and revealed by the young people themselves.
These adolescent leaders are doing more and more nearly
the complete mental. The recognition in the youth move-
ment, of the fact that young people can direct and control
our civilization has given them more nearly the proper place.
The emphasis on the youth work as being the future of
our nation has only lately come properly direct and plain
to us. Before they were boys, adolescence the future of
the world was a new work was imperative. It was no longer
but it could not develop the life of the boy as any great
extent, because he was not. There was simply the joy
of exploring in youth as the chosen one had no glory in
the work of the world of a man will have.

The older boys and girls in their conferences the
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in who could be of mutual benefit. The director of these
city united the whole of the young people suggested
and were responsible for the future. There is no more
time but experience has shown that this is the method
the education can be a thing that is needed.

is for the best anything is attempted. There is no handicap of tradition or lack of desire on their part. Though they would not do everything, boys and girls do not require a great amount of proof concerning the validity of the action requested. Their work is motivated by personality rather than by logic. For one whom they admire they will do almost anything. This requires the careful selection of the leaders. Their enthusiasm is so great that people who work with adolescents are caught up in the visionary ideas which they propagate.

The conference as well as the boys and girls benefit from this enthusiasm and vigor. The organization does not become static. The same people do not stay in positions of leadership for a long time and with their natural interest it has progressed. The idea of the conference has spread. The adolescent leaders in the early conferences might have given their enthusiasm to the work and brought in new ideas but the main difficulty was the fact that they had no practice. Young people working together find many of the same difficulties that adults meet, but an adult working with them can make many helpful suggestions. The young people are in this manner carried through many hard points by their leaders. Boys and girls working together make more opportunities for cooperation. Real society is similar to this, and if psychology is true that habits formed in one association and experience hold over for others, the practice is worth while.

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The organizational methods learned are beneficial for the young people also. It is good training to be held responsible. In our modern day too much has been done for the youth until the religious educational leader in the conferences believe they need training in carrying out the entire project. In most cases it has been found that the young people accept and bring forth the results in an admirable way. They care for the details as well as the general work. For the young people themselves such leadership responsibilities have proven most beneficial. It provides outlet for their enthusiasm in a worthy field besides being an uplifting work. It gives them practice in social contact and cooperation and also results in benefit to others through the conference sessions.

Some young people have been raised in a denominational rather than a Christian life. Leaders bring these young people from the various churches together. No distinction as to creed is made. The young people find worthy friends in other churches. Gradually the barriers are broken down that once existed in the churches. This takes time but workers find it much easier to do other types of community work after the first attempt at cooperation is made. Young people looking below the surface soon forget old animosities and bridge the gap which could not be covered any other way. The leaders who are looking into the future can expect great things from this because these young people recognize the intrinsic worth of experiences.

One of the natural results from the young people working together this way is the forming of a permanent organization - the young people's council. This tends to continue the spirit already started in the conference. The value depends on the needs of the community. These same adolescent leaders carry on the work in a larger, more lasting way through an organization.

The leadership planning the conferences has varied between young and old but always those who attended have been boys or young people. The age limits in most of the older boys and girls conferences have been from sixteen to twenty-two years, but the earlier boys conferences were from fifteen to twenty years. Others were very inclusive from fifteen to twenty-four years. The range in the latter is too wide for any constructive type of work. The older of course took all the initiative so the younger did not benefit. Then they were only a hindrance to these older ones. The narrower age limit has been in almost constant use for the last fifteen years or since the war.

CONSTITUENCY

As has been suggested the boys were alone in the conference for a number of years. Even when there were conferences including the girls the sessions at first were entirely separated. With the variation in age the necessity for this was at once apparent. When the groups were smaller no cause for their separation is evident. However in the

One of the main reasons for the young people

meeting together this way is the feeling of a common

organization - the young people's council. This body is

composed of the first elected representatives in the community.

Their duties are to see that the community is

well organized and that the work is carried out

in a way which is efficient.

The leadership of the community is

shared by the young and old but always with the young

in the foreground. The age limit is that of the

majority of the community. This has been the case

throughout the years, and the earlier boys' conferences were

held in the early years. There were very few

held in the early years. The age limit in the latter

has also for many years been the same. The older

people took all the initiative in the younger and

the younger took only a minor part in the older

the younger and older have been in almost equal

the last fifteen years or thereabouts.

Summary

A few facts regarding the boys' movement in the

community for a number of years. Even when there were

few boys in the community the movement was

very active. With the addition of the necessary

for this and other reasons, when the boys were

no longer in their majority in the community.

early years of the conference it was not a common thing for young people to closely intermingle. With better leadership the present result is more satisfactory. The program being fuller, it left no time for activities other than those within the group. Each minute was planned full of things valuable to the adolescents and being a part of the conference they desired to get it all. Then they had such a good time that other amusement was not sought.

At each conference there have been some boys and girls who came just as individuals. No one sent them, but on their own volition they desired to attend a conference. They might have seen an appealing pastor, or heard good reports of the last conference, or someone whom they admired was to serve as leader. There have been relatively few of these if the groups are properly judged by the leaders. Only a very exceptional young person defies the crowd to that extent.

The leader either adult or adolescent goes and takes a group with him. This makes it easy to get a crowd. The idea will only have to be sold to relatively few, for each one to whom the disrie is given will bring four or five others with him. When the crowd decided to go some would be included who could be reached in no other way. The outline of the program did not make a great appeal to them. They were not particularly interested in any one thing but they would not be left out. Hence many of these seemingly disinterested, insipid ones are touched. This

early years of the movement is not a common thing for
young people to do. With better understanding
of the present world is more realistic. The program
being given is not as elaborate as it used to be
and with the group. Some things are different but
things valuable to the participants are being a part of the
conference they desired to get to. They may not have
a good time but they understand and are not sorry.
In each conference there have been some boys and
girls who were just as interested. No one ever left
on their own without they desired to attend a conference.
They have seen an interesting picture, or heard good
reports of the last conference, or someone whom they ad-
mired was to come as speaker. There have been relatively
few of these in the program and possibly fewer in the
future. Only a very small number of young people attend the
conferences in that extent.
The speaker either will or should not give an
address. If not with him. This makes it hard to get a crowd.
The speaker will have to be told to relatively few, but
some one in whom the speaker is given will bring back or
live others with him. When the crowd decided to go some
would be invited who could be reached in no other way.
The outline of the program did not make a great appeal to
them. They were not particularly interested in any one
thing but they would not be left out. Hence many of these
conferences might be considered, perhaps some are needed. This

group tenacity is very strong during these years and can be utilized for better things in this manner.

The group has advantages, in that when it returns to the home church, numbers encourage each other in their efforts. No matter whether or not the conference was of value, the law of associate learning functions. When the group congregates the good times will be recalled together with the ideals they hoped to attain. Beyond these ideals which they hope to attain in personal life, there are usually some methods of group association which they take unto themselves. Most conferences have created a new interest in Sunday School work. If the change is very drastic, they will of necessity meet much opposition. For one to face the onslaught alone and stand under it, is almost beyond the strength of an adolescent. Where the group can encourage one another accomplishment is more apt to be realized. Then, too, several can do more in actual work than one. Other people will have more regard for a group than an individual, though there may be no difference in the thing for which they stand. Altogether the group has a great many advantages.

The purpose of the conference is for the training of leadership among young people. In the county and smaller area from which delegates are drawn there will of necessity be some who are not as fine leaders as others. It is the purpose to deal with those who can grasp the material quickly, and then take it back to the others. In a group there

Group, especially in cases where the group is small and the members are few.

The group is a social unit, and it is not a mere collection of individuals.

In the group, the members are not only united by a common purpose, but also by a common interest.

It is not enough to have a common purpose, but the members must also have a common interest.

When the members of a group have a common purpose and a common interest, they will work together.

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are few leaders. There will be some whose mental capacity is not as great as the leader of the gang. Since all these followers are in attendance they must be considered in the program. They have aimed to dominate the whole group in the discussions. It has not been so much because of their lack of intelligence, as their lack of interest. There was bound to be more or less reaction of the one upon the other. Those who did not care what was going on and had a cynical attitude influenced the others. It was found that though the leader might bring a group to swell the crowd not so much could be accomplished. The number of ideas transferred being the goal, attendance of the gang in that manner was not encouraged.

When reports of the conference were given, the good time was usually stressed. It was the only tangible thing that could be emphasized. But boys and girls sometimes got the wrong impression of the sessions. The crowd was composed of those who were going for only that part of the conference. Because these few were there for a good time they proceeded to have it. The instructional period meant little to them. They had no problems to offer for solution in the discussion group. They were not interested in the talks of the leaders, for the thought necessary to follow such was centered on other things. To have such a person sitting next to one who was trying to gather the most from the addresses was most disconcerting. With each adolescent leader bringing several such delegates the

and for leaders. There will be a great deal of discussion
is not as great as the leader of the group. All these
will be in the discussion they may be considered in the
group. They have also to consider the whole group in
the discussion. It has not been so much because of their
lack of intelligence, or their lack of interest. There was
bound to be some of this reaction of the one upon the other.
There are the two main parts of the group and a third
which is the third part of the group. It was found that though
the leader might bring a group to itself the crowd not so
much could be mobilized. The number of these things
which bring the crowd, especially of the group in the
group was not enough.

When reports of the reactions were given, the
good time was usually shared. It was the only tangible
thing that could be organized. But hope and faith were
also for the strong impression of the reactions. The crowd
was composed of those who were going for only that part
of the conference. Besides there was also for a good
time they proceeded to the 11. The festival and period
was little to them. They had no problem to offer for
reaction in the discussion group. They were not interested
in the idea of the festival, for the thought necessary to
faith was not considered on other things. It was such a
person sitting next to one who was trying to gather the
spirit from the audience and good discussion. With this
advice from the leader bringing several good delegates to the

controlling power could be easily shifted. Things that were serious to those participating might seem foolish to one not entering into the spirit. Those who came with lower ideals would not appreciate the difficulty of attaining those ideals which were the goal of others. Hence the leaders sought other means of gaining delegates.

The gang or clique in attendance at a conference have known each other before. The members understand the capacities of the others in their group. When any leaders or officers are needed they suggest their friends. Then enthusiasm for these people influences the whole conference. It may be a splendid thing for them all to do. On the other hand, the leader may be one who does not enter into the spirit of things at all. He may have been among those who came seeking a good time. In the time really set aside for social expression, these cliques still dominate the program. They were satisfied with the friends they had and only continued to enjoy them. The cliques made the conference undemocratic, for they included all who are attending from one church. In the discussion groups they monopolize all the time trying to get their particular problems solved. It might not be so disastrous if their difficulties were common to others. But those who bring them up for solution had no regard for their appropriateness. Eventually the conference became the tool of the one group. The gangs were the most prominent in the boys' conferences. An added disadvantage in this situation was the fact that

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were not to be used as a means of controlling the
and not to be used as a means of controlling the
lower class would not appreciate the difficulty of attain-
ing those aims which were the goal of others. Hence the
leaders sought other means of gaining objectives.

The day or night in attendance at a conference
have known each other before. The leaders understood the
significance of the events in their group. When any leaders
or officers are needed they suggest their friends. These
arrangements for those people influenced the whole conference.
It may be a splendid thing for them all to do. On the
other hand, the leader may be one who does not enter
into the spirit of things at all. He may have been
those who were seeking a good time. In the time really
and while for social expression, these officers will con-
stitute the program. They were satisfied with the friends
they had and only continued to enjoy them. The officers
made the conference undesirable, for they insisted all
who are attending from one source. In the discussion groups
they monopolize all the time trying to get their particular
problem solved. It might not be so disastrous if their
difficulties were common to others. But these men bring
them up for solution but no regard for their responsibilities.
Eventually the conference becomes the goal of the one group.
The group were the main problem in the boys' conference.
An added disadvantage in this situation was the fact that

In an attempt to steer clear of these difficulties delegates came as representative leaders. This solution was not practiced until the later older boys' and girls' conferences. This meant that the church would select those to represent them at the conference. The class or department would want the ones to go who could give the most as their representative, yet bring back that which would most benefit them as classes. There would be several from each church all of whom were chosen for different purposes. Besides, reaching only the leaders, the church class, or department would become interested in the proceeding of the conference. This method has survived for a number of years in the most successful conferences. Each church desired that their young people should follow this method. The means of selecting the representatives was found valuable. There were always some young people about a church who gave most freely and willingly of their time and service. The opportunity for them to be sent to the conference might be used to show the church's appreciation of their efforts. In no sense was it a prize for doing any good works, but they had served the church and their department desired to honor them. It might act as a stimulant to some who were not inclined to be so faithful. It was an incentive if they knew that there was a possibility of attending a conference. Great tact and precaution needs to be exercised by each department and class in its selection.

The conference also benefited by this representative

selection of delegates. The early registration was required because the large body could not wait until the last minute to choose its representatives. Besides those places not filled in the allotment from the promotion committee were transferred to some church who had a greater number of interested leaders. Just the leaders and not his whole clique would be selected. Those leaders who came from the same church would seek other followers and would easily find other friends. This made it difficult for one group to control the conference to the exclusion of the rest. It made it easier to carry out the purpose of the real conference for it was to deal with a representative group of young people.

However, it was discovered that only a limited number could represent one church. The early conference tried to include everyone who desired or could be persuaded to go. Trying to judge relative values, the later leaders decided that the selective method was the better plan. With a chosen group so much more might be accomplished that the differences were in favor of the selective method. It is hard even yet for some to understand why all cannot go, for religion should be free to everyone. The conference was not primarily to develop latent ability but its purpose was to direct that already evident in the young people. It directed the motives that were profitable to most people.

The delegates coming from the whole community has its values. The young people attending the conference

became members of a larger body. Instead of merely working for those in the church back home they had an opportunity to share the burden of the churches of the county. Leaders have found that the friendships formed at a conference are most worthwhile. When these are made between young people from different parts, their points of view are broadened.

The development from the boys' conference where a great number of types of boys were in attendance to the present conference, where only representatives may attend, is a great step forward. Young people leaders and churches have learned by experiences. The trained leader is better able to analyze the situation and push forward the new conception. The purpose of the conference itself has also changed. It is still in a process of development. The representative type selection of delegates has proven to be advantageous for all, and is a distinct part of the conference.

9

The following are the main points of the report of the
Committee on the subject of the proposed
people's college. The committee has
been studying this subject with reference to
the various points of view of the problem,
and has been able to reach a number of conclusions.
The committee has found that the people's college
is a necessary part of the educational system,
and that it should be organized on a basis of
cooperation between the state and the people.
The committee has also found that the people's college
should be organized on a basis of cooperation
between the state and the people.

CHAPTER V.

PURPOSE AND VALUE

The purpose of the people's college is to provide
for the education of the people, and to
provide for the education of the people.
The value of the people's college is that it
provides for the education of the people, and
provides for the education of the people.

9

The conferences have always been supported by a Christian organization. The motive has been to help young people develop in the Christian life. The methods used to foster this improvement have changed with the objectives of each succeeding year. With a close study of the programs, the ideals for which the leaders were striving may be found. Those parts which were of value have continued. The results of the conferences cannot be checked minutely. As the adolescent leaders have grown into directorship certain parts of the program have been emphasized. The young people themselves have become more active and the program has been fuller. In discussing the purpose of the conference there four items that might be included: the purpose of directing and enriching the social life of those young people participating; the material to be given through instruction and its intrinsic value to the individual, church, and community. Inspiration has been one of the strongest points on the program. Because all conferences have been under Christian auspices there has been an evangelistic note in them. Educational methods have made the approach to this part of the program very different, with the advance of years. The adult leaders have worked through these avenues in an attempt to reach the individual, church, and community.

SOCIAL

The Young Men's Christian Association put the

social purpose almost in the foremost of their programs. There was time given for this in between the sessions, during the afternoon of recreation, and that naturally found in working with others. The boys touched the lives of other boys of their own age from a great many places. Playing together they made contacts in still another way. The leaders of these conferences played and joined in the games with them.

The older boys' and girls' conferences had another social purpose, not in opposition but in inclusion. Having the two sexes together made the opportunity as well as the dangers greater. Many boys and girls have never had the opportunity for clean wholesome contacts with those of the opposite sex. They met with each other in their everyday lives, but the contacts were often not the best. In the conference an adult leader with each small group made it possible to let them mingle unreservedly with each other. These contacts lead to friendships that last for life. No dancing or card playing was allowed, yet the leader tried to make all have a good time. The games they played were fun; the young people could use them again after reaching home. The type of contact was given an impetus in the right direction. The social songs that seem to have been a part of most conferences also have been carried over into the routine life. They are perhaps not elevating, but are a means of expression for adolescents. The conference social life came as a relief from the restive class

room atmosphere. Listening to lectures or even taking part in discussion groups was not active enough to use all the energy of an adolescent. The time together was so delightful that all wanted to participate.

This informal time gave the leaders an opportunity to see another side of the adolescents' life. There were young people who could lead in the discussion of problems but because of their unsocial personality could not be real leaders. The adult needed to know both parts of an individual's life to correctly judge him and properly help him. When adolescents were allowed expression some traits came out that one would never guess lay hidden. In the excitement of a game, suppressed habits were apt to break forth.

The young people liked to see the fun in the leaders. In some places adolescents had been taught through experience that to have a good time they had to keep away from adults. Chaperons were for only the solemn goody-goodies. The adults with whom they came in social contact had been the kind that said "No" or frowned at every act of theirs. The Young Men's Christian Association leaders, analyzing the situation, had made themselves as attractive as possible to young people. Being the pioneer attempt, the effort swung to the extreme right. The young people enjoyed the fun and good times, but there was a serious side to their lives. In attendance at a conference on Sunday School work, they desired a greater portion of valuable

material in the program. In recent years the proportion has been made to fit the nature of the participants. After young people have taken part in a number of such programs, their attitude to older people has changed.

The purpose of the social life has been to make it possible for boys and girls to meet each other in clean favorable circumstances, for them to gain a different attitude toward the leaders and have just a good time. The Young Men's Christian Association broke the idea in proving the Christian people could laugh and love and lift at the same time. The older boys and girls have balanced the program.

INSTRUCTIONAL

Leaders in the religious educational movement discovered that though they might have advanced methods, they could not put them into effect until the masses were willing to accept them. It was impossible to force even good ideas on a person, if he did not want to accept them. They therefore worked out as one purpose of the conference the spreading of better methods. Though they could not expect the young people to change the whole organization of the Sunday School, the sentiment could be aroused in favor of accepting the new things. Breaking away from the old took time and had to be approached from many sides. It was particularly wise to use the young people for many of the

methods would vitally affect their department. So little had been done for them as a group that all recognized the need. Hence the leaders deemed it wise to put instruction in as a distinctive part of the program.

The young people had certain problems that they must solve. In a conference the leader through the discussions helped them to find the solution. It would be possible for the adolescents to find much help in books; but would they? Sitting down and fitting the advice as given on the printed page to their own situation was a different thing from going to a conference, and having someone whom they admitted give suggestions. Many people have the brain power to do great intellectual master pieces, but are satisfied with digging a ditch the way someone else dictates. Young people are not at that stage as yet. The leaders knew, however, that they did enjoy social comradeship. It was much easier to get things done when a number were doing it together. For the time spent together to be profitable, someone wiser and better trained needed to guide. Beyond guiding in the immediate need the leaders increased the interest of these young people in books. Though the books had always been in the church school, there had to be a desire to use them before their knowledge could benefit anyone. The leaders in many instances have written books, knowing their personalities made their books more real and living.

In this day, too many have gone through life not

learning to think. Working out the solutions to church problems did not complete the task of training in this line, but leaders discovered that it was a beginning. From the responses that were given the leaders were able to discover the trend of the young people's lives. As always there were some who did think things through, but few, comparatively, saw the consequences of various actions. Instead of someone coming and telling them that their Sunday School should be run thus and so, they had to find the methods of meeting the situation and their advantages. Leaders found that though the discussion group did not cover as much material as the lecture method, its results were more lasting to the participants. Thus the purpose of helping them to work out their own solution was a vital part of the program.

The leaders knew that when young people started to solve their own problems, they would realize their lack of knowledge on the subject. When an adolescent found that someone he admired had that knowledge, he would also want to have it. There was awakened the craving for something more than could be satisfied in the conference. By the time a youth had attended several conferences, he would want to go on, seek the facts somewhere else. One of the great purposes of the conference, in the minds of the leaders, was to create a desire for other and better training. While perhaps the adolescent did not recognize it, he was also wanting the companionship of such people as the leaders he met. That is, beside the technical knowledge which

was an indication of the bent of his life, he also desired to know Christian people. Through personal contact and the sessions of the conference, he learned that such might be had at camp conferences, training classes in the community and local church, and if the desire increased, in colleges and universities. It was found by leaders that the conference was an active part in starting many of the future leaders on their way. The sessions were few in number, but adolescents were susceptible and sought eagerly those things for which a taste had been stimulated. The instructional part of the program had a part in starting the first interest in matters of church work. All these powers had to be latent in the individual before they came to a conference, but there was doubt as to whether or not anything else could have brought them out.

The instruction then besides preparing numbers to want and accept improvement in the church work gave the young people help in the meeting of these needs. This help was given in actual instruction in classes and guidance in discussion groups. An interest in books was often created through a desire for the material in them presented by the leader. Then it was the purpose of the conferences to create a demand for better and more training in church work. The desire on the part of the young people to give their all to church work when the need was realized.

INSPIRATIONAL

It is difficult in many conferences to point out any part of the program as purely inspirational. The addresses were largely inspirational in the Young Men's Christian Association conference. The idea that one needed to be trained for church work had not taken a very strong hold on the leaders then, and it was thought that if anybody really wanted to do Christian work, the desire was all that was necessary. The ways and means of doing it would be provided. In most of their work, merely pointing out the need is considered as inspirational. The personality of the leader, of course, had a great deal to do with the results of any of the work. One who himself was not thrilled with the task which he was performing could not add much to the lives of others. A youth who has achieved can perhaps lead others of his friends more easily than can anyone else. Such an opportunity was made in the devotional period of the Older Boys' and Girls' Conferences. Time for devotional thought was short, yet most impressive in most of these conferences. The things said were not so great yet the personality of the one saying them gave force to the facts stated, or the portion of scripture read. The boys and girls showed by the selections read the degree to which they had grasped the ideals of the leaders. Then trained leaders again realized that youth needed expression, and this was a means of it. The inspirational part of the

Introduction

It is the aim of this book to present a clear and concise account of the history of the English language from its earliest beginnings to the present day. The book is written for the general reader, and is not intended as a technical treatise. It is hoped that it will be found interesting and useful to all who are concerned with the history of the English language.

The book is divided into two main parts. The first part deals with the history of the English language from its earliest beginnings to the present day. The second part deals with the history of the English language from its earliest beginnings to the present day.

The first part of the book is divided into three main sections. The first section deals with the history of the English language from its earliest beginnings to the present day. The second section deals with the history of the English language from its earliest beginnings to the present day. The third section deals with the history of the English language from its earliest beginnings to the present day.

The second part of the book is divided into three main sections. The first section deals with the history of the English language from its earliest beginnings to the present day. The second section deals with the history of the English language from its earliest beginnings to the present day. The third section deals with the history of the English language from its earliest beginnings to the present day.

program wherever it was found served as a clamp to the thoughts that the leaders had given. Though inspiration has changed from first place in the purpose of the conferences, it has always and will always hold an important place. Instruction is useless without the inspiration. Inspiration is an integral part of the conference program, and has fulfilled its purpose in most cases.

EVANGELISTIC

Another purpose, though not always voiced in so many words, was backlying in the minds of all leaders, By whatever term this fact was known, there was an evangelistic purpose in the conference planning. The Young Men's Christian Association achieved the desired results through direct means. The purpose of the forward step meetings was none other than the name implies. The boy was told he would have to drop the wrong things from his life until he had very little left. The ideas of most Christians have swung away from this direct method of achieving the purpose, and have psychologically attacked the problem. Education has proven the value of positive methods. Now instead of showing what must not be done if one would gain the best, the leaders give an example of what a true Christian life may be through their own lives and in the program they present. The adolescent is abounding with life, and when he was told how he might use all that he had, the result was gratifying and lasting. The

early leaders had only adult methods to offer and gave all they had through them. By struggle and many defeats the better way has proven its value. The purpose of the forward step meetings was largely emotional without a knowledge background. The emotional fire soon dies without the addition of knowledge to feed its flame. The forward step can be taken but a background has to be built around the new position. It was granted that the push or the first move forward was necessary, but the time that the step was taken made a great difference. If an adolescent went to a conference, met adults whom he admired, learned how to meet problems in his home situation, and came to a realization that he must meet them, he either had to advance in his personal Christian life, or he could not command a leading position in his church. After a taste of the comradeship possible with these adult friends, and the greater Friendship, the natural thing was to grow and advance. No purpose achieves all that is desired but the reaction from the young people and a study of the present leadership proves that the evangelistic purpose in conferences has proven its value. The forward step means has almost entirely been replaced by the constructively building of the desire and the advancement that comes as a natural result.

The objectives which each individual conference sets for itself are many and various. These have been discussed as: community organization; organization in the young people's division of the local church; church school

organization; breaking down of denominational barriers; improvement in social standards; self-expression of the individual; discovery of leaders; and the desire to help the development of young people in the fuller life.

VALUES

These purposes have been of value to the older boys and girls or their interest in them would not have continued. The first conferences brought the boys together from all denominations and parts of the community. A youth doesn't want to remain in a rut, knowing no one beyond his close family and neighborhood friends. It is natural for him to desire to move around - go and see. The conference was found to be one means of partly satisfying that demand. Other boys have found this enjoyment in ways not so commendable. Leaving home for the first time meant something to these fellows. Travel was not so common then as now. To be on his own responsibility gave him courage to attempt other things; he began to feel his maturity. The boys and girls realized these values but their conferences being nearer home had others too. The adult leaders from their own church appeared in a new light to them after they discovered that older people could be their friends. Strange leaders had added enchantment to the youth, their experiences were new and different and appealing. Then there was the something about their lives which the youth sought

and never seemed to gain, that Ideal which guided them. The adolescent could not always recognize it as God working through them, but he desired it.

Life seemed more real and vital to a great many of the young people after attending a conference. Some cannot get the full value from life any place; some always fall short of the mark. The conference comes high in the general averages of success or it could not continue such results. Boys and girls would not continue to work so unceasingly for its proagation. They are quick to discern falsities and harsh in their evaluation of them.

The conference when its direction is put into the hands of the boys and girls has another value. It gives them a task to accomplish that demands the best they have in them. Adolescents like hard tasks, and the accomplishing of them gives strength of character, poise of conduct, and assurance of ability. Doing something that is of value to others adds to the adolescents' benefit from a conference. The boys, when coming into the conference as guests, lost many of these values. It was more for them to accept the work of others, than to have the joy and thrill of doing it themselves. The modern conference is of value to the youth as a means of expressing himself, giving vent to his hopes, ideals, and energy.

As the conference has progressed, it has meant to the individual a means of satisfaction of the growing, developing, wandering spirit that sought for things beyond

the known territory. It gave him friends that lifted him because of their very lives, both adults and adolescents. Through the lives of the leaders he was able to conceive of a new and bigger God who lived and lets live. By this contact, the youth began to realize the life more abundant. In the planning and carrying on of the conference he felt the joy of achievement and the anguish of responsibility, slight though it might appear to others. The conference was worked out for the benefit of the individual and its success has been marked.

Because the conference helped the individual and he was part of the church the latter benefited also, but beyond this there was value for the organization. Being an organization it had to have those who understood how to control and propel it. One conference is not enough to provide these, but results come through its instruction and inspiration. If nothing more, the conference provided a means for the church to check on its adolescent leaders. Those who were able to work with the conference adult leaders and make progress must have something to give the church or the conference leaders needed warning of the hypocrisy. Because of some personal contact, the church had not been receiving all it should and if an adolescent makes progress in one place, he ought to be able to do so in another. The church has found some of its leaders through observation of the adolescent leaders promoting the conference and their ability to carry on after returning. Then the new methods that the young people discover,

if put into practice, helped the church to move forward. To make its progress the church needs new life entering it all the time; both the adults and the adolescents bring this back from a conference. Often the speakers who came from a distance would be obtained to render other services to the church. The older people received some points as to how to truly live, from the young people who had the spirit radiated from a conference. The church found it worth while to encourage the conference programs because of the value it received.

The conference has its values for the community, too. When the outstanding leaders came their influence was felt throughout the whole community. Instead of all the good coming to one progressive church, the benefits were given and taken to all of the territory. This made community spirit more prevalent, and progress more possible. The early conferences included a wider community. The boys' conferences often included the whole state and on this point were stronger than the later conference with representatives from only relatively small territory.

The community older boys' and girls' conference being a community affair had more vital value to that district. It was possible to bring the poorer part of the area into contact with the better. In these close associations there was usually a certain amount of pride and rivalry. For one church to know that another just around the corner had a church school that was making progress and doing

things is apt to have its effects. This asset, if not played upon nor held up as an ideal, has been found to benefit the community. If the less progressive strives to equal the good things, because they are of intrinsic worth, the results will be valid, and the leaders try to bring out the best in each local church.

Adolescents enjoy doing things in large crowds. As the youth grows, he needs to be made to feel a part of a larger unit; the conference helps to create this community spirit and loyalty. It also demands he give greater things in return. After this community spirit has advanced to the proper stage in the judgment of the adult leaders, a permanent organization is formed - the Young People's Council - which carries on between conferences the work started there. This gives the community a concrete means of working with its youth. The work throughout the churches is helped by the counselling together in these meetings. New material is obtainable here and helpful suggestions are spread. Adults have been organized for some time and have now given youth an opportunity for similar expression. Many community projects have been carried on under its leadership. These all add their value to the larger body of people.

The conference was beneficial to the community because it brought the young people together and let them all meet the great leaders. Through it a spirit of rivalry was put to the best use, helpful to the less able rather

than destructive to all. Everyone profited by contact with others. There is inspiration in knowing that others are striving for the same ends you hope to gain. Then, lastly, a conference gave the community a tool, through which the young people could express themselves, and whereby they might be reached.

SUMMARY

BY APPOINTMENT

TO HIS MAJESTY

SUMMARY

The conference has developed from the hidden evangelistic meeting, to that of a class room filled program of several days. Most of the early conferences were promoted by the Young Men's Christian Association; while they continue in the work the Sunday School has taken up the idea and advanced the methods and administrators. The leaders of the present are educated, understanding young people, who have advanced in years. Because of their knowledge, methods used are most different. At the present only the frame work of the conference promoting and program is done for the young people; they do the rest through committees appointed and conducted by themselves. The addresses continue to be used while discussion groups and classes are found only in the more recent. The play and fun has become a mass performance where all take part, instead of a few. The imported entertainment has been entirely dropped from the program. The subject matter now includes methods for children's and young people's work, understanding of the administration of the church school, and personal enrichment. The first contained inspirational address, little instruction, and the forward step. The arrangement of these on the program has advanced through the haphazard and logical methods to the present psychological. The delegates at first made up of anyone who would come are now elected representatives including leaders of both the boys and girls

in the local church. The purpose of the whole conference has been found to be an attempt for clean social contact, correct instruction in approved methods of religious education, an inspiration to create the drive to do these things, and ultimately, a finer, truer, Christian life. These conferences have proven their value to the individual, the church, and the community.

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1910-1911

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November 30, 1910	First Annual Young People's Conference Hartford, Conn.
October 30, 1910	First Annual Young People's Conference Hartford, Conn.
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